WORLD CALL

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Africa Coming—Ready or Not!

—Genevieve Brown

Sight for the Blind of India

—Keith B. Hall

Harvest at Hazel Green

—Dorothy Stovall

APRIL 1960

Price 25 Cents

April, 1960

Vol. 42 No. 4

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Boys' worker Gene Gomez of Mexican Christian Institute, San Antonio, Texas, is seen in our cover picture showing a playschool group how to put the finishing touches on some birdhouses they have made. Playschool at MCI furnishes summer activity for younger children who do not attend camps. (See page 47) The photo is by *Elicson,* San Antonio. A major emphasis in this issue of WORLD CALL is on the mission of the church in the homeland.

Hidden Answers

1. What is the École de Pasteurs?
2. Where is Hazel Green Academy and what is its motto?
3. What is the Functional Organization?
4. Name some causes of the high incidence of blindness in India.
5. What did Martin Luther write?
6. What is Project X?
7. Where is Colegio Internacional?
8. How do the national and state offices help churches find ministers?
9. Who is 'Bola Ige?
10. Why is Family Week important?
11. How many offices will there be in the new World Council headquarters?
12. What did Professor Bishop say?
13. Why is the training of leaders in Congo especially important now?
14. What progress has been made in desegregation?
15. How does Mrs. Jean Bokeleale typify the breath-taking changes in the Congo?
16. What service projects are planned for youth this year?

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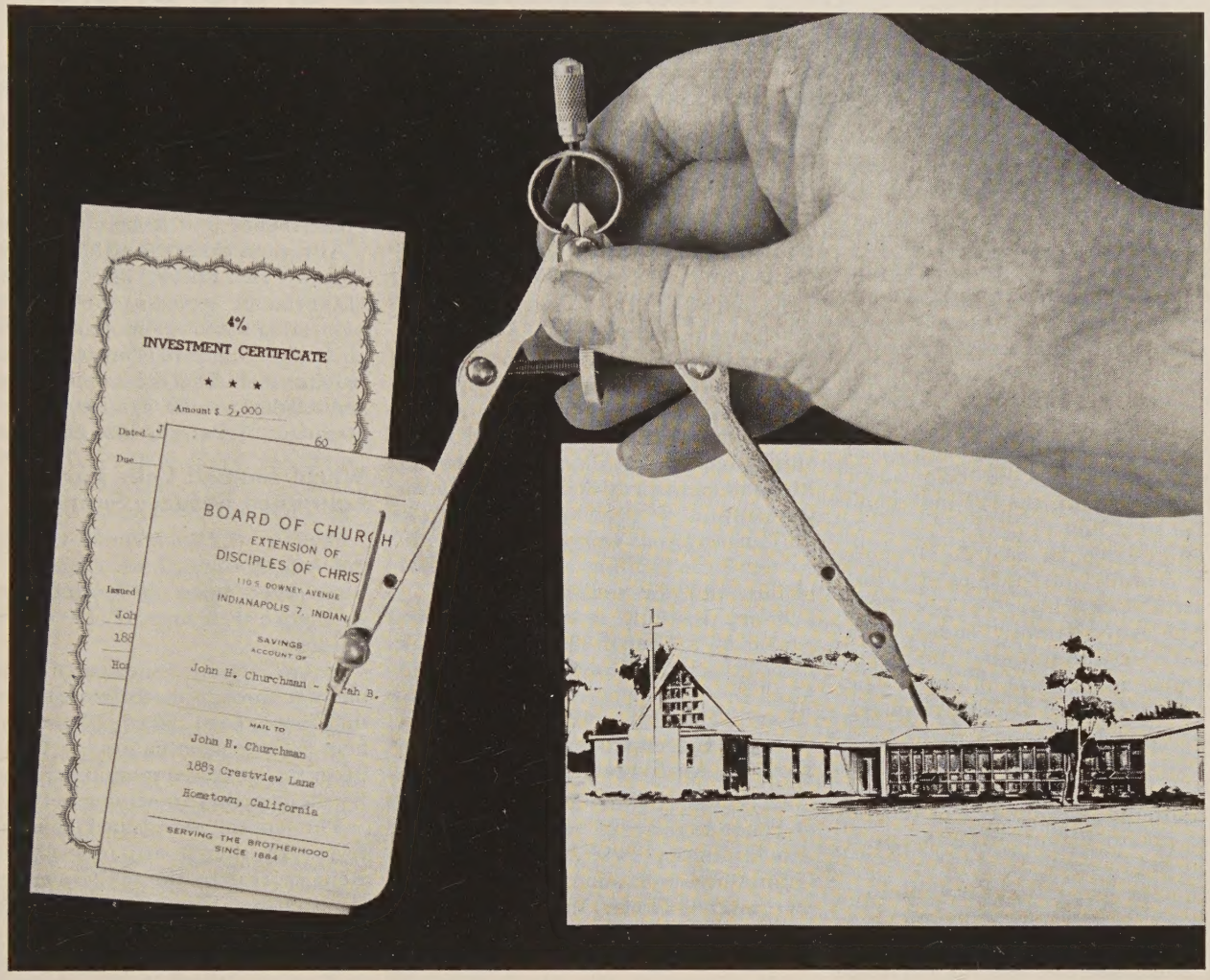

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Puerto Rican Governor Hails La Hermosa Center

SAN JUAN, PUERTO RICO. (RNS).—Governor Luis Muñoz Marin recently told Religious News Service that the churches in the United States and Puerto Rico are doing "a very helpful job" in their over-all program to improve the health, education and spiritual lives of Puerto Ricans.

In an interview minutes before he left by air on a visit to Washington and Boston, Gov. Muñoz Marin said some church groups are doing a particularly outstanding job of helping Puerto Rican immigrants in large U. S. cities adapt to life there under the "trying conditions" of slum life.

As an example, he cited La Hermosa Center, a project of Disciples of Christ for Puerto Ricans living in New York, which he noted recently launched "a fine social service program" for Spanish-speaking residents of the area. The governor's wife raised $1,200 here among friends to aid La Hermosa in its fund drive for expanded program and facilities.

The governor said the tide of emigration of Puerto Ricans to the States is now on the wane.

"In the last four years we have noticed a tendency to even out. Many are coming back here now as economic and social conditions continue to improve.

"The net income of Puerto Rico rose 7½ per cent in the last year, at a rate nearly three times higher than that of the mainland. A sign that many emigrants to the States are doing well is shown by the fact that they sent $35 million back to relatives during the last year."

Catholic Urges Freedom In Birth Control Views

PROVIDENCE, R.I. (RNS).—Roman Catholics should exert no political pressure regarding birth control, a noted Jesuit theologian said here recently. The real friction over the issue comes from social and civic pressures Catholics bring on legislation, Gustave Weigel, professor at Woodstock College, told an informal discussion group on Catholic and Protestant relations.

Expressing his personal views, Father Weigel said that "trying to make their vision of things the norm for the whole community is a political error" of the Catholic group. If a Catholic "wants to be a good Catholic" and live up to the church's teachings on birth control," he said, "let him do so, and let him allow his neighbor to practice chastity as he will."

Dibelius Sends Message Of Good Will to Israel

JERUSALEM. (RNS).—Premier David Ben-Gurion of Israel sent a letter to Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany (EKID), thanking him for his recent cable in which he voiced the "deep concern and disgust" of German Protestants over anti-Semitic outrages in Germany.

"I am sure your message will strengthen the forces fighting against a revival of this evil," the premier wrote.

Bishop Dibelius' message was accompanied by a sum of $25,000 in EKID's name to assist distressed immigrants to Israel.

Colegio Internacional Invites Fortieth Anniversary Guests

INDIANAPOLIS.—Mrs. Mae Yoho Ward, executive secretary of The United Christian Missionary Society's department of Latin American missions, has announced that several former staff members of Paraguay's famous school, Colegio Internacional, may be guests of the Alumni Association at the school's fortieth anniversary observance in April.

The president of the Alumni Association, Arnoldo Tubino, wrote Dr. Ward that the organization was planning to invite to the celebration as its guests Mr. and Mrs. C. Manley Morton, Dr. and Mrs. Arthur E. Elliott, Mr. and Mrs. Fred Hughes, and Robert E. Lemmon.

At various times through the years Mr. Morton, Dr. Elliott, Mr. Hughes and Mr. Lemmon served as directors of this pioneering school sponsored by Disciples of Christ. Many of Paraguay's leading citizens, including the country's present ambassador to the United States, are graduates of Colegio Internacional.

World Council Calls For Continued Refugee Support

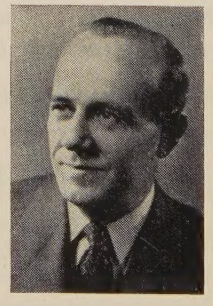
GENEVA. (EPS).—Member churches of the World Council of Churches have been called upon to continue and to strengthen their support of World Refugee Year.

In an appeal issued approximately mid-way through the International Year, they have been asked particularly to help focus the attention of Christians upon the specific responsibilities carried by the churches in serving refugees.

The appeal was issued following a review of church activities for World Refugee Year by the twelve-member administrative committee of the WCC's Division of Inter-Church Aid and Service to Refugees, at its quarterly meeting in Geneva. (Virgil A. Sly, chairman of the division of world mission of The

Swearingen Takes Post with Texas Churches

TILFORD T. Swearingen, president of William Woods College since 1951, began his new duties on March 15 as executive director of the Texas Board of Christian Churches (Disciples of Christ).



Dr. Swearingen

After receiving bachelor's and master's degrees from Phillips University in Enid, Okla., Dr. Swearingen studied educational and college administration in the graduate school of the University of Chicago. Phillips honored him with a Doctor of Divinity degree in 1937.

His ministerial experience included pastorates at Wilson, N. C., and at Lathrop and Kansas City, Mo. He served as national director of young peoples' work and later as executive secretary of the department of religious education of The United Christian Missionary Society. He is the author of three books, *Planning for Young People in Local Churches*, *Must a Man Live?*, and *The Community and Christian Education*.

During Dr. Swearingen's presidency at William Woods, the student body at the Disciple-related institution increased 73 per cent from 260 boarding students in 1950-51 to the present all-time high of 450.

Dr. Swearingen is married and has one son, Robert, who lives with his family in Ft. Wayne, Ind.

United Christian Missionary Society, was present for the meeting.)

The committee noted "with gratitude" that the organization's 172 member churches of the Protestant, Anglican and Orthodox confessions have already contributed $700,000 to the support of special projects submitted to them by the Division for World Refugee Year.

One of the largest voluntary agencies in the field, the World Council is carrying a caseload of 60,000 refugees who require immediate help. During 1959 it helped resettle a total of 11,647 refugees from 25 countries in new homes in 38 countries. (In all a total of 200,000 refugees have been resettled by the Division since the end of World War II.)

In addition the division, which employs a refugee service field staff of more than 500 persons in field offices in 46 countries, also provides extensive programs for refugees still living in camps or in countries of first asylum. This includes direct material aid, pastoral care, recreation and kindergarten projects, vocational training and language classes, summer camps, and medical aid and other help.

Disciples Start 37 New Churches

Indianapolis.—Disciples of Christ started 37 new churches in 1959. This is the report of the Board of Church Extension here, which works closely with the infant congregations.

The 1959 figure is the lowest since 1952 and is the climax of a downward trend that began in 1955. These statistics have been reported through state and city secretaries.

The 1950-59 report is as follows:

1950—*29 churches;* 1951—*30;* 1952—*37;* 1953—*72;* 1954—*48;* 1955—*57;* 1956—*44;* 1957—*41;* 1958—*39;* 1959—*37.*

An article in the March World Call erroneously stated that 74 new churches were started between July 1, 1958, and June 30, 1959. This was the number of young churches aided by The United Christian Missionary Society.

Texas Disciples Face Shifting Populations

Mineral Wells, Tex. (RNS).—Raising of $800,000 in the next ten years to assist eight churches in communities undergoing racial and ethnic change was approved here by the Texas Board of Christian Churches (Disciples of Christ). The Texas program is a part of the nation-wide program of Disciples known as the Decade of Decision.

Although the recommendation did not mention interracial congregations, the possibility that multi-racial churches will result in some communities was pointed out in discussion.

An estimated $100,000 for each of the eight churches was asked. The money would be used to help the congregations face emergencies caused by shifting populations.

Also approved was a request for $754,000 in the next decade to construct facilities for ministries on college and university campuses.

Increased use of laymen as preachers and a training program for them was recommended by the Committee on the Ministry. Another plan for training laymen for various local church functions was outlined by the division of Christian education.

—Photo by L. Dee Warren

In this photo are members of one of the discussion groups which met during the World Mission Strategy Conference. At right facing forward is Donald F. West, East Asia secretary for The United Christian Missionary Society. To his right is Emory Ross, resource leader, former Disciple missionary and the retired Africa mission secretary for the National Council of Churches of Christ.

Disciples Hold Mission Strategy Conference

Some 175 Disciples from thirty-four states and areas in the United States and Canada were in Indianapolis February 2-4 to become better acquainted with and to discuss the strategy of world mission.

The conference was called by the Council of Agencies of Disciples, and its program was arranged by the division of world mission of The United Christian Missionary Society.

The study was centered on the booklet, "Strategy of World Mission: Basic Policy of the Division of World Mission." Text of the policy statement has been written, reviewed and re-written (with the help of church leaders from the United States and other lands) over a period of more than ten years. It is described as an instrument of policy which "must grow and change with the times."

Sparking interest in the conference were such questions as "How are the nationalist revolutions affecting Africa and the Far East? What are we doing about these changes? And where shall we go from here?

Among the speakers at the sessions were W. A. Welsh, minister in East Dallas, Tex.; Emory Ross, co-author with his wife of the book, *Africa Disturbed;* Donald A. McGavran, traveling professor of missions at Bethany (W. Va.) College; Wilbur H. Cramblet of St. Louis, president of the Christian Board of Publication and chairman of the Council of Agencies; and Virgil A. Sly, executive chairman of the division of world mission.

Helping the conference leaders get a perspective on the strategy from their positions outside the Disciples of Christ were Alford Carleton, mission executive of the Congregational Christian Churches; Luther A. Gotwald, executive secretary of the division of foreign missions of the National Council of Churches; Absolom R. Vilakazi, South African Presbyterian who is professor at the Kennedy School of Missions in Hartford, Conn.; Miss Clara French, Methodist mission executive; and Pierre Benignus of the Paris Evangelical Mission, a French board with a large mission program.

Leaders from Japan Visit Missions Building

Indianapolis.—Prof. and Mrs. Gan Sakakibara, who will be touring the United States through the month of May, visited Indianapolis recently and were guests at Missions Building headquarters. Prof. Sakakibara is on the faculty of Aoyama Gakuin, historic Methodist University which is now related to the Kyodan (United Church of Christ in Japan). He is a scholar in economics and sociology and is the author of the first major work in Japanese in the field of social ethics.

Mrs. Sakakibara is known largely for her work in political and social circles

in Tokyo. She also is a member of the board of directors of Aoyama Gakuin and the board of Ferris Seminary in Yokohama, also being a former acting president of the seminary. She was for some years a member of the Diet (Parliament) and is the only woman ever made a vice-minister of the central government. She was vice-minister of justice when the new Japanese constitution was adopted and the civil and criminal law codes formulated.

The Sakakibaras were delegates to the World Council of Churches' conference on rapid social change at Salonika, Greece, last summer.

New Congregation Formed in Hawaii

HONOLULU, HAWAII.—A new congregation of Disciples of Christ has been formed at Kailua, near here. Seventy-four persons attended the first service of the Windward Christian Church on January 17. Thirty-one placed their membership in the new congregation, twenty-one coming from First Christian Church here.

The Committee on Military and Veterans Services of Disciples purchased two acres of land from the Kaneohe Ranch Company on Jan. 1. It is on the main highway between Kailua and Honolulu. It is just a mile outside Kailua and will serve the towns of Kailua, Kaneoho, Waimanalo and Lanikai, a growing area of some 40,000 people.

The dream of Windward Church began to take shape in 1958 when J. Clinton Bradshaw and Willard M. Wickizer of The United Christian Missionary Society came to meet with a steering committee.

The new interim minister for the church is Hugh Williams, former Disciple missionary in Puerto Rico and recently minister of visitation for First Christian Church in Pasadena, Calif.

Majority of C.O.'s Listed as Mennonites

WASHINGTON, D.C. (RNS).—More than two-thirds of the conscientious objectors now performing civilian service as an alternative to military duty come from Mennonite churches, the National Service Board for Religious Objectors reported here.

Relatively few C.O.'s are coming at present from the ranks of the major Protestant communions.

Replies were received from 1,501 of 1,825 men or 85 per cent of those performing alternative work assignments.

Of these, 1,074 are affiliated with Mennonite or Brethren in Christ bodies. Some 188 are members of the Church of the Brethren. Only 43 are members of the other historic peace church, the Religious Society of Friends (Quakers).

Among major Protestant communions, however, the following totals are reported: Baptists, 5; Disciples of Christ, 1; Protestant Episcopal, 1; Lutheran, 1; Methodist, 18; Presbyterian, 5; Unitarian, 3; Evangelical United Brethren, 1; and United Church of Christ, 5.

Significance of the survey is that conscientious objection is more and more coming to be confined to the historic peace churches, with the Quakers, who were once the religious group most opposed to participation in military service, producing fewer objectors with each passing year.

African Church Leader Calls for Trained Workers

NEW YORK.—There is an urgent need for trained lay and theological leadership within the churches of Africa in order for them to cope with the problems that are arising from political and industrial change in African life. This is the opinion of Donald M' Timkulu, secretary of the provisional committee of the All Africa Church Conference, now visiting the United States.

Dr. M' Timkulu came here to meet with representatives of more than forty foreign mission boards of the United States and Canada with work in Africa, and with officials of the International Missionary Council and the Division of Foreign Missions of the National Council of Churches.

Special Days

April 10-17	**Easter Week of Prayer**
April 17	**Easter**
April 24	**Christian Higher Education Day**

Dr. M' Timkulu said that while the "churches in Africa are anxious to assume leadership in meeting their own difficulties, they have a great need for trained leadership of all kinds." He hopes that Western churches will be able to provide the funds and personnel needed to establish leadership training institutes on a far wider basis than has existed in the past. He sees citizenship training programs as particularly essential to African churches.

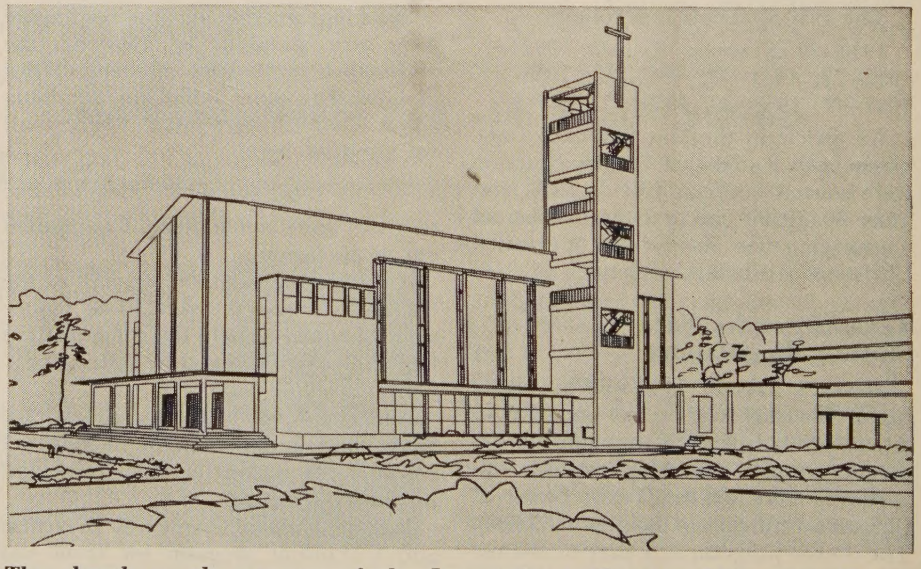
Church Leader Denounces Colonialism in Missions

TORONTO, CANADA. (EPS).—Lesslie Newbigin, general secretary of the International Missionary Council, told a meeting in Montreal, Canada, recently that the Western world must rid itself of the old-fashioned idea that missions are "a bulwark of democracy, a buttress against communism, and an outpost of capitalism."

"The colonial atmosphere is still continued on many a mission compound," he declared, despite the fact that it is evident that this traditional approach is no longer the best for giving leadership in the younger churches.

He pointed out the example of the Church of South India, where less than

Church at ICU in Japan Undergoes Change



The church on the campus of the International Christian University, Tokyo, Japan, will appear like this architectural drawing after extensive alteration, renovation, and erection of the tower. The edifice is scheduled for completion this spring. Funds were raised in the United States by the women's planning committee of the Japan I.C.U. Foundation. Disciples of Christ have contributed funds and faculty personnel to the university, a cooperative institution.

one-tenth of the ordained ministers and only four of its fifteen bishops are foreign. This church has "proved to be a truly revitalized Indian church," he said.

Swedish Church To Ordain Women

Stockholm. (EPS).—The Church of Sweden will have its first three women ministers this spring.

The decision, taken despite widespread protests within the church, was announced recently at the close of the bishops' conference by Archbishop Gunnar Hultgren of Uppsala, primate of the church.

Bishop Hultgren said the issue, which has long been a source of deep controversy within the church, had been discussed again and it has been decided not to delay any longer in admitting women theological students to the ministry.

The bishop announced that the bishops were divided both on the principle of the equality of the sexes in the ministry and on the practical desirability of ordaining women at this time.

Liggett Announces Expansion Of Puerto Rican Seminary

San Juan, P. R.—Long-range expansion plans for the Evangelical Seminary in Puerto Rico here, the island's only Protestant theological school, have been approved by its board of trustees. This was announced by T. J. Liggett, seminary president and former Disciple missionary.

However, the plans cannot be put into effect until endorsed by the seminary's six sponsoring communions in the United States. They are the American Baptist Convention, Christian Churches (Disciples of Christ), Evangelical United Brethren Church, the Methodist Church, United Church of Christ and United Presbyterian Church in the U.S.A.

In announcing the projected expansion, Dr. Liggett said: "In Puerto Rico the churches are flourishing as in few other parts of the world. They are developing their own leaders and pastors and this seminary must grow to match the demand for ministerial training."

Minard Reports Gain For Jerusalem YMCA

Jerusalem.—The YMCA's International Christian Center here began 1960 with a record membership of almost 5,000 boys, girls, men and women of all races, a gain of 1,000 members over last year. This was announced by Herbert I. Minard, the Y's general secretary, a Disciple minister who formerly edited *Front Rank*.

Despite the development of sports and cultural facilities by Jews in Jerusalem in recent years, the YMCA still is the largest center of its kind. It provides the country's only all-year indoor swimming pool and offers a variety of courses ranging from Arabic and ballet to yoga.

CWF Secretaries Elect Association Officers

Mrs. Pauline Thames of Fort Worth, Texas, has been elected president of the National Association of State and Provincial Secretaries and Presidents of Christian Women's Fellowship. Mrs. Thames is shown in this photo, standing, second from left. Other officers, from left, are Mrs. Alfred B. Curry of Syracuse, N.Y., secretary; Mrs. Ethel Darling of Denver, Colo., vice-president; and Mrs. Anna Belle Jones of Indianapolis, treasurer.

—Photo by Inabinett

World Council to Aid Algerian Refugees

Tunis, Algeria.—A program to assist Algerian war refugees in Tunisia will be inaugurated by the World Council of Churches this year, it was announced here recently.

The agency will sponsor an ecumenical team of four or five persons to work with women in Tunis, the capital, with the poor in the city's overcrowded "Bidonville" slums, and with Moslem students and young intellectuals.

It will also appoint the first full-time field staff person of its Division of Interchurch Aid and Service to Refugees to direct the program.

Christian Churches Plan For Decade of the Sixties

Indianapolis.—Christian Churches (Disciples of Christ), cautioned by leaders against "just building better barns," completed plans here in February for an ambitious program of advance in the 1960's.

Representatives of the churches wrapped up plans for an unparalleled effort in Christian service through the world. Goals of the program, which will be launched on July 1, include the establishment of 1,500 new churches in the U. S. and the budgeting of some $275 million for the work.

At the same time these economic needs were cited, the program planners warned of the danger that churches will "just build better barns"—bigger sanctuaries, more and larger educational structures, and expanded mission programs—without understanding the deeper foundations of spiritual nurture and courage needed to advance God's message.

Member churches will attempt a bold program of involvement, reaching into every area of life, in labor for world peace and the improvement of living conditions for mankind. Social problems, family life, Christian vocations, education, and health improvement are some of the areas.

Of major importance will be the goal of matching each dollar that is given for the home church with another dollar for world outreach. Disciples now give one dollar in seven to missions and benevolent causes outside the U. S. The 1970 goal is one in every two dollars.

A special day of commitment and prayer is scheduled June 19 in preparation for the program. Prior to that, national, state and area church leaders will begin visits to more than 5,500 churches to help in development of local programs. Visitations begin in April and continue through November.

Many churches will begin by survey-

ing their communities, conducting census of church members, looking ahead at new housing and business areas, and planning more services and new churches to meet the needs. Disciples built churches during the 1950's at a rate of about 44 a year, but by 1970 this rate is expected to hit 150 a year in the U. S.

To accomplish their projected goals, members will have to increase their annual stewardship from $70 million to about $114 million, the committee estimates.

More Aggressive Church Role Urged in Fighting Delinquency

OKLAHOMA CITY, OKLA. (RNS).—Roy G. Ross, general secretary of the National Council of Churches, called here on religious groups to bring "spiritual insights and moral judgment to bear upon the mores [customs] of society and its institutions" in an effort to combat juvenile delinquency.

Urging churches to take a more aggressive role in fighting the problem, he warned them against leaving delinquency to courts and social agencies.

"The incidence of delinquency is not only mounting in alarming proportions," he told the NCC's General Board, "but the forms of delinquency are becoming increasingly violent and destructive not only of persons and property, but also of values and ideals which America holds dear, including respect for the rights and convictions of minority groups."

Dr. Ross, a Disciple minister, in outlining a program to deal with delinquents, stressed that any strategy "is a responsibility of the cooperating churches in the National Council and a special responsibility of church leaders who have specific assignments" in the field.

His program included active church participation with allied agencies in analysis of causes and lines of needed action, cooperation with governmental and voluntary agencies which work for the health, education and welfare of children and youth and their families, and maintenance of the churches' own institutions for health and welfare at a high level.

Religion as Issue In Elections Hit

BUCK HILL FALLS, PA. (RNS).—No qualified candidate should be denied election to the Presidency because of his race, religion or ethnic origin. So declared the United Church of Christ's Council for Christian Social Action in a resolution here strongly opposing religious tests for public office.

The resolution, entitled "Qualifications for the Office of the President of the United States," was adopted by the council at its midwinter meeting.

It said that to assume no Roman Catholic should be President "would amount to a denial of fundamental American principles and would infringe on liberties guaranteed by the constitution."

However, it emphasized that this position did not mean voters could not ask questions about a candidate's character, religious beliefs, and affiliations.

"Since the Roman Catholic Church," the resolution observed, "is known to contain at least two opposing views of the preferred relationship between Church and State and of the basis for religious liberty, it would be important to know the views of a Roman Catholic candidate on those issues."

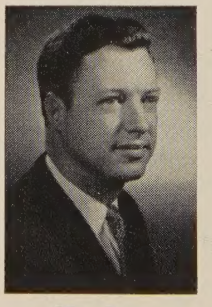
Beneath the Spire

MRS. M. R. GABBERT, president Greater Pittsburgh, Pa., Council of Church Women, is also vice-president Council of Churches there . . . born at Philo, Ill., alumna of Wooster (O.) College, widow of M. R. Gabbert, philosophy dept. head, University of Pittsburgh, 34 years prior to 1955 death . . . she was formerly YWCA industrial girls' secretary and served on Pittsburgh YWCA management committee . . . former member United Christian Missionary Society's board of managers . . . past president Christian Women's Fellowship, East End Christian Church, and past chairman board of deaconesses . . . member women's planning committee Japanese International Christian University and board Pennsylvania Council Church Women.

Mrs. Gabbert

* * *

WENDELL G. PEW launched United Christian Church in Country Club Hills of Tinley Park, 30 miles from Chicago, Ill., Loop, in 1958 . . . born in Minneapolis, 32 years ago this month, grew up in First Christian Church there . . . graduate Drake U., 1950, received B.D. degree from Drake Divinity School 1953 with honors . . . married Lois Jean Rose; their children are Mary Lee, 5, and Paul Allen, 3 . . . initiator of Sterling Christian Church, Austin, Minn., in 1950; led congregation to build two units by 1958 . . . Austin civic organizations sent him in 1954 as "Community Ambassador" to Ljbuljana, Slovenia, in Yugoslavia; following year named "Outstanding Young Man of Year" by Jr. Chamber of Commerce . . . delegate-at-large to Disciples' Christian Education Assembly and vice-chairman its youth section.



Mr. Pew

* * *

KENNETH R. HICKS, Jefferson City, Mo., with Missouri Conservation Commission since 1938, is now field services coordinator (agricultural liaison officer) . . . born at Orrick, near Kansas City, Mo., 47 years ago, educated at Central Missouri State College . . . taught Orrick elementary school, 1932-38 . . . in U. S. Army during World War II . . . grew up in Christian Union Church near Orrick, became Disciple at Kirksville, Mo., in 1942 . . . identified with First Church, Jefferson City, since 1946 as deacon, elder, board chairman, CMF president, Sunday School teacher . . . served three terms as Missouri CMF president . . . also held membership on National CMF Advisory Commission . . . member boards Illinois Christian Home, Drury School of Religion, Church Advisory Commission of Culver-Stockton College, and delegate-at-large to Christian Education Assembly of Disciples . . . family includes wife, Bert, and four children . . . a favorite hobby is sail-boating with family.

Mr. Hicks

—BELL RINGER

WORLD CALL

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What Do We Mean by Surplus?

WHEN the United States government announced last fall an "almost virtual ending" of distribution of powdered milk through voluntary relief agencies to needy people overseas, the word may have meant very little to the average newspaper reader. To organizations like Church World Service, which bring together the relief efforts of the churches, however, it meant a great deal. To hundreds of thousands of needy children and others in many countries it meant and will mean that the meager additions which have been contributed to their poor rations by the churches of the world will have to be cut down.

The reason for the announcement that the powdered milk will not be available or will come to an "almost virtual ending" are simple and understandable. More milk was formerly produced in the United States than was consumed. Hence milk was surplus and was bought up by the government and made available to relief agencies for distribution abroad. This is no longer true. The surplus supplies have diminished and may come to the vanishing point. We can understand the situation and accept it.

OF course, we understand too that this term "surplus" is not a fully adequate one. There has been a surplus of milk because dairymen have produced more than they could sell. There is now to be no surplus for the simple reason that they have cut down on production and plan to cut further. But the talk of surplus could not be if we thought of our plenty in relation to the needs of children and others in scores of lands around the world. When we see these needs it is very hard to separate our ideas of what we call "overproduction" from the ethical questions as to what is right and decent and Christian.

Those heart-warming pictures we see of children of many countries getting their one cup of milk and maybe a cookie at midday from World Council or Church World Service people are very genuine. Often this represents the best meal these children are likely to get. Many of us have a sort of tight feeling at our throats when we look at such pictures. We may also have a very sober sense of satisfaction that we have had some small part in helping make the pictures possible. We may even wish we'd given a bit more through the Week of Compassion offering. We may even decide to look into that matter again.

At any rate, we can be glad that those diminishing supplies of powdered milk—*surplus* milk—have not yet been fully cut off. Church World Service, for example, secured eight million pounds of it in January and is hoping for another forty million pounds to meet its commitments through June 30. And while we are being glad that this is true, perhaps we can also take time for sober questioning as to the meaning of prosperity and abundance and surplus.

Can we be happy with national or regional or personal prosperity in a world that is poor?

Could it be that a person or a people might possess material abundance and yet be poverty-stricken in things of the spirit?

What do we mean by surplus?

Congratulations, Colegio Internacional

CONGRATULATIONS are due *Colegio Internacional* in Asunción, Paraguay, on the observance this year of the fortieth anniversary of its founding. *Colegio Internacional,* which literally means International College, is one of the finest educational institutions in all Latin America. It has had among its students an unusually large number of Paraguayan youth who have become their country's foremost leaders in affairs of state and in business and professional life. Among these is the present Paraguayan ambassador to the United States, the Honorable Juan Plate.

The anniversary celebrations in Asunción are set for the first days of April. Among the plans of the school's alumni have been the bringing to Paraguay for the occasion some of the representatives of The United Christian Missionary Society who served the school in the past. (See Global Highlights, page 4) Commenting on this in a letter, Dr. Plate wrote of Paraguay's happiness in having a visit "of those who contributed so generously toward the development and education of our young people."

Other Paraguayan leaders have pointed to the school in Asunción as a symbol of the finest and best that the people of one country can contribute to those of another. Here Americans are seen at their best.

Prayer on Behalf of Groups

ONE of the most delicate and difficult acts in public worship is what we call pastoral prayer. In non-liturgical churches this is often not the most satisfying period in the service. The audible prayer by the pastor on behalf of those with whom he worships is not just personal. It is not his prayer, but theirs. He must voice their hopes, not just his. He must not preach in this prayer. There is another time for that. He must not imagine that he or those whose prayers he voices will be heard for "much speaking."

Even more difficult than prayer on behalf of a group of worshipers is prayer in a non-religious assembly. Here again, the one offering the prayer on behalf of the group must be sensitive to those with whom he stands. He will not try to preach, but he will want to help those present to be aware of their common ground, needs and purposes.

In a booklet called *Senate Prayers, 1959* there are some beautiful examples of this kind of petition. The prayers are those offered in daily sessions of the Senate of the state of California by the Senate chaplain, I. E. Metcalf, a Disciple minister. Here is a typical prayer from the collection:

"Most Gracious God: We give Thee thanks for this good land in which our heritage is cast, for the glory of a people nurtured in freedom and matured by the responsibilities which such freedom imposes on all. Keep us ever mindful of the rich treasure given to us by our fathers, and help us to give ourselves diligently to the requirements of our day.—Amen"

Religion Is News

ALTOGETHER too few of our city newspapers succeed in giving their readers an ongoing and reliable story of the true concerns of religion and of the churches. Those who run the newspapers are not wholly to blame for this fact. Responsibility must be shared by the churches. They too often fail to tell in terms the man of the street can understand just what it is that the churches are about.

It must seem rather often to intelligent, serious newspapermen that church leaders are simply trying to get publicity for one special or routine meeting after another. Too seldom churchmen get across in understandable terms the idea that something of vital and broad concern may be at the heart of these organized projects. Accordingly, most city papers fail to treat religion seriously. Their religion reporting is far inferior to their handling of essential news in such fields of interest as labor, science, education or medicine. The "church page" which many carry is a sorry conglomeration of odds and ends. It often looks as if it might have been assembled by the same person who handles the obituary section of the paper.

Fortunately, growing numbers of editors see this weakness and have tried to do something about it. In various parts of the United States and Canada newspapers now have religion editors who are as skilled in their work as their associates who write interpretative stories in the field of science, for example. They read, they go to religious conferences, they talk with thoughtful church leaders, and they try to get past the trivial expressions of religious activity. Newspapers which have adopted this approach to religion reporting have not done it just to "do something" for religion and the churches. Rather, they know that religion is a deep, basic, persisting concern of people. They believe, therefore, that they must treat religion seriously and with imagination if their papers are to reflect adequately the true life of the community and of the world.

A NEW and striking venture in reporting on the world role of religion was undertaken recently by one of Ohio's historic papers, the *Toledo Blade*. As a project to mark the observance of its 125th anniversary, the *Blade* sent its religion editor, Lester F. Heins, on a 25,000-mile trip through Africa, the Middle East and Asia to report particularly on the role of foreign missions in today's changing world. The itinerary of Mr. Heins is impressive. His plans include interviews with political and government leaders of countries emerging from colonialism to national responsibility. He will try to find out how the changes have affected the conditions under which missions operate.

In addition to reports during his trip, the *Blade's* religion editor plans on his return a series on "American Church Missions in a Changing World." In commending the *Toledo Blade* on the editorial imagination which conceived such a project, we predict that the immediate results of the venture will be less than those realized in years ahead. A finer tradition of reporting on religion is being established. Not only will readers benefit from these particular articles. They will also come to expect more of papers they read, and demand that when they deal with religion they deal with that which is of genuine value, and not merely with passing church events. This will help lift the standards of journalism as a whole.

Churchwomen Here and in Sweden

THE Church of Sweden, a state Lutheran church, has recently engaged in controversy over ordination of women. (See page 7.) Some of the male ministers vow that they will never cooperate with the newly ordained women, but public opinion and the Swedish press favor the women. We suppose that some in American churches will smile tolerantly over the conservative Swedes. They should note, however, that hundreds of churches and church boards in America give no recognition or scant recognition to the place of women in the life and work of the church.

"Hazel Green Academy did not teach us how to make money; it taught us how to make life. It gave us our bearings and gave us courage to accept the difficult direction of those bearings. It gave us inner strength that we faint not by the way."

—A Minister and Missionary to India.

—Photo by L. Dee Warren

A student walks down a country road in the mountains of eastern Kentucky where Hazel Green Academy is situated.

Harvest at Hazel Green

By DOROTHY STOVALL*

"By their fruits ye shall know them" is a standard by which the work and effectiveness of institutions as well as individuals may be measured.

According to such standards of measurement few of the missionary enterprises of Disciples of Christ have been of greater value to the people they have served than has the mission school at Hazel Green. Located in the mountains of eastern Kentucky, it is known in that region as the "Mother Mountain School," for it was among the very first mission schools established in eastern Kentucky.

Throughout the more than three quarters of a century of its life this school has carried on its uninterrupted service to the boys and girls, as well as to the men and women of that area. It has endured disastrous fires which destroyed several of its buildings at intervals through the years. It has sent its young men and women to two world wars. It has lived through recessions and depressions which have seen other schools of similar origin and sponsorship close their doors and withdraw their services. It has struggled through many years of its life on inadequate and almost impossible budgets. Yet its doors have stayed open; its faculties have remained faithful and steadfast; and its ever-flowing line of students has continued to be appreciative of the opportunities in the classrooms and on the campus.

Always the center and core of life at Hazel Green Academy has been the church and its message of Christian love and service. The original purpose of the school was to give boys and girls the best academic opportunities it could afford, and always these have been undergirded by the development of staunch Christian character to give true meaning and incentive to life. In the fulfilling of such a purpose, to those who know this institution best, Hazel Green Academy has succeeded well.

Added to these academic opportunities have been the many community services offered by the school. These have included the kindergarten, the health clinic, the used clothing store, the bookmobile, the farm demonstrations, and help given neighboring Sunday schools and churches. In short, Hazel Green Academy has carried on a rural development program that seeks to give to all people in the area a better way of living.

"Where We Find a Path or Make One" has been the motto of the Academy through the years. The hundreds of students there have in most cases caught the spirit of this motto. In scores of cases they have found or made their way to many of the high professions and places of valuable service in their own age and generation.

Listen to the words of several graduates who speak of the influence of the school on their lives.

A Ph.D in physics and presently a professor in a state university says, "I grew up on the Hazel Green Academy campus. I started to school there in the first grade and continued through high school. It has had a great influence on my life. I cannot imagine what it would have been like had I not had this opportunity.

"In addition to the obvious influence of the purely classroom part of the education I received there, I should mention the helpful influence of the dedicated teachers. These individuals encouraged me to do my best. I shall be eternally grateful for the good start in my education which I received at Hazel Green Academy."

The wife of a college professor says, "It is a bit frightening to me that the one event that has most in-

*Mrs. Henry A. Stovall is the school principal of Hazel Green Academy, Hazel Green, Kentucky. The Academy is a home missions service center of Disciples of Christ.

Girl students at Hazel Green Academy enjoy learning to cook in the home economics class. With modern equipment and careful instruction, the girls study the best ways of preparing food.

—Photo by William Maxon

fluenced my life happened almost by accident. Due to a series of fortunate (for me) developments, I entered high school at Hazel Green Academy in October, 1935 —six weeks after school had opened. The first of these developments was the relinquishing of a scholarship at Hazel Green Academy by a girl student who became unbearably homesick. The second was the interceding by my rural school teacher on my behalf. He made a trip to Hazel Green requesting of Director Henry A. Stovall that I be granted the relinquished scholarship.

Became Homesick but Endured

"During the weeks that followed, I too became homesick but I endured, realizing that this was my first and last opportunity to attend high school. As a direct result of my attending high school at Hazel Green Academy, my sister and three brothers also were students at the Academy. Three of these graduated.

"After high school I attended college and then taught school in the rural area of Kentucky which was my home. Many of my students went on to Hazel Green. Other children of that isolated area of Kentucky picked up their courage and went to other high schools. This was, I am sure, because one among them had been successful in attending high school.

Every Child's Birthright

"In this day a high school education at least is considered to be every child's birthright. Yet in 1935 (and still in 1960) in my particular niche of Kentucky this can only be accomplished through institutions like Hazel Green Academy. Of course, without the generosity of those who provide the scholarships at the Academy and the encouragement of the Academy staff, high school for many would be impossible.

"I think it is obvious that my life was changed from one of near poverty of mind and body to an awareness possibly exceeding the average and a capability of helping others."

A present staff member and former student says: "I doubt if there has ever been a day in my life that I have not heard the words 'Hazel Green Academy,' or 'The School on the Hill' as it has often been called. 'The School on the Hill' has been a shining light in my life as it has been in the lives of many mountain boys and girls.

Grandfather Was Founder

"Hazel Green Academy was handed down to me as the greatest inheritance that I have ever received. I was born into its very arms where I have been nurtured and blessed all my life. My grandfather was one of the three founders of the school in 1880. My formal education began in the Academy and continued there until I was graduated. For the past twenty-four years my husband and I have served on the staff.

"What are some of the great provisions of this inheritance—this legacy that has come down to me? They are many, but three have been of greater value to me than the others.

"The first is the Christian faith developed within me by dedicated teachers who directed me to the Bible as a guide for my life. I am glad that they taught me to pray and that on this hilltop I have been able to hear a quiet, soft voice whisper, 'Be still and know that I am God.'

Appreciation of Nature

"The second is an appreciation for the handiwork of nature. Here on this beautiful campus my soul has often been exalted, for here, 'whether we look or whether we listen, we hear life murmur or see it glisten.'

"The third is a purpose in life. How glad I am that somewhere back in my girlhood a direction was pointed out to me. How wonderful it is to walk down the selfsame roads of my childhood and say to the youth of this day, 'Whatever is true, whatever is honorable . . . whatever is gracious . . . think about these things.'"

A high school teacher who is doing post-graduate work in counseling states: "My seven-year stay at Hazel Green Academy has had a definite influence on my life. When I was still very young, my family was broken and separated. For seven years my younger brother and I traveled extensively with our father throughout the southeastern states. Then one day my father learned about Hazel Green; and although neither my brother nor I had reached the Academy's prescribed age and grade level, the school made a home for us.

Found Help and Security

"During those formative years on the campus, I found help and security. In addition to the academic work, the extra-curricular program, the labor program, and the religious training all helped in laying a good foundation for my life. Although the programs are mentioned here separately, in reality they all revolve simultaneously in the daily life of each student. I also found that the staff members had a genuine interest in me and that they were always able to give understanding help and guidance.

"In such an environment I developed a desire to help others. I especially wanted to help other young people. It was with the encouragement of the staff at Hazel Green that I entered college. Now I am trying to lead other young people to a better knowledge and understanding of American history, and during the summer months I am doing post-graduate work toward a degree in counseling and guidance.

Was a Good Home

"It is too difficult to list the many ways in which Hazel Green has influenced my life. From the age of twelve to nineteen years, the campus was my home. It was a good home. What influence does a good home have on a boy's life? I believe the answer is obvious."

A graduate of 1959 recently wrote one of her teachers expressing deep appreciation for the helpful counseling given in regard to marriage and family life. The advice given had played an important part in this former student's choice of the man she is soon to marry.

Similar words of appreciation are voiced many times by students who have had the benefit of the personal interest shown them by dedicated teachers of Hazel Green Academy.

Yes, "by their fruits ye shall know them." Among the many services rendered by the brotherhood of Disciples of Christ, Hazel Green Academy holds an honored place.

A Look at Hazel Green

HAZEL Green Academy has an enrollment of about 120 boys and girls, 85 of whom are boarding students. Students in the junior high school receive training through

standard courses — student council
remedial reading — class projects

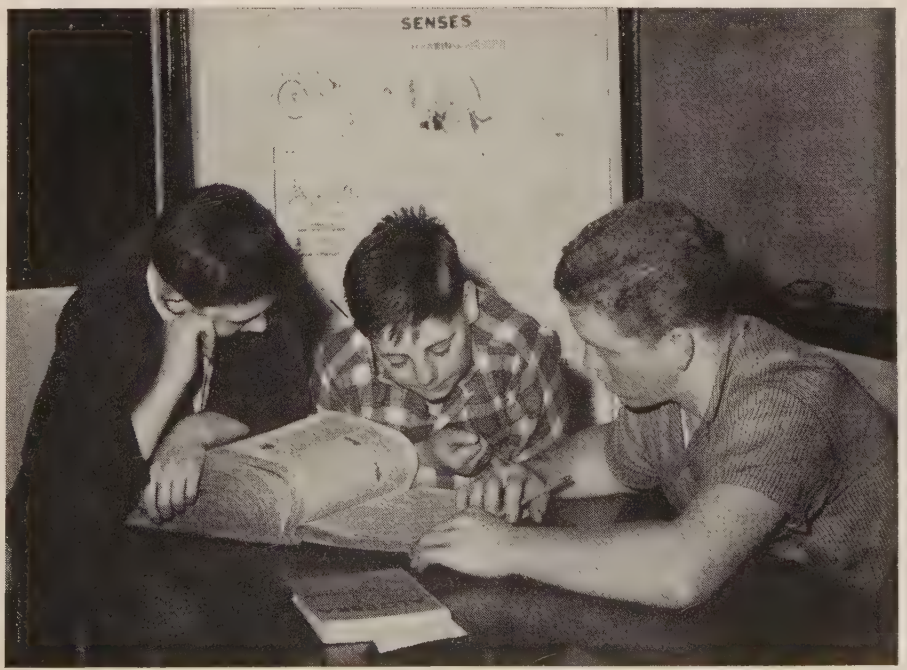
In the senior high school, added activities include

vocational training — personal counseling
clubs, Y-teens, 4-H, Junior Conservation
band, operetta, glee club, basketball

Student work projects include work on the farm and in the library, laundry and dormitories, and general campus maintenance.

Community services include

- Cooperation with Wolfe County Bookmobile
- Participation in Hazel Green Christian Church
- Cooperation with state rural development program
- Participation in regional folk festivals
- "Jot 'Em Down" store
- Daily kindergarten
- Program aid to five rural churches



Hazel Green students consult a well-used dictionary in the Academy library. Classroom instruction includes standard courses for grades seven through twelve taught in the usual nine-month year. The school is fully accredited by the State Board of Education.

—Photo by L. Dee Warren

—RNS Photo

The Empty Tomb Is Embarrassing

An Easter Meditation

By RAPHAEL H. MILLER, JR.*

THAT first Easter morning was not a time of unmitigated joy. For many it was a day of deep embarrassment. True, the disciples were filled with happiness, but the soldiers must have returned to the city with weary tread, chagrined to report what—with all their precautions—they had not been able to prevent.

The women "departed quickly from the tomb with fear and great joy," but to the leaders of the Jews it was all a nightmare! How they must have searched for the body! They would have given much more than thirty pieces of silver to have found it. As it was, they had to give the soldiers "a sum of money" to tell a lie. The news spread quickly among the followers of Jesus with the glad shout, "Christ is risen!" But Pilate found no joy in it, knowing that his superiors would ask, "Why did you fail so miserably in handling this upstart king?"

This was not all. That empty tomb continued to be a source of embarrassment to evil men. Rome found that Christians could not be frightened into submission. Tyrants in every age who would rule men for their own ends have made the same discovery. It was Savonarola who said, "They may kill me, they may tear me in pieces, but never, never shall they tear from my heart the living Christ." So it was, too, with Martin Luther who wrote:

> "A mighty fortress is our God. . . .
> Let goods and kindred go,
> This mortal life also;
> The body they may kill:
> God's truth abideth still."

Christians were more afraid of evil in their own souls than they were of death. Had not the Lord said, "Do not fear those who kill the body, but cannot kill the soul; rather fear him who can destroy both soul and body in hell." They would rather die than forsake their faith.

Is it any wonder that we say that the empty tomb has been the embarrassment of history? It has made weak men strong and put courage in cowards. It has destroyed the chief instrument of oppressors, for men who do not fear death for themselves or for their loved ones are not easily coerced. Only men who value their skins above their immortal souls can be ultimately enslaved. Does it seem strange, then, that those who would be tyrants in our day first seek to destroy faith in this living Christ?

ALL this is fine, as we observe the embarrassment of others—Pilate, the Jews, the soldiers, the dictators. What about you and me? The empty tomb can be a source of embarrassment to us, also. We easily worship Christ "crucified, dead and buried." We can revel in the marvelous love of God that gave his only begotten Son. We can choose to follow or not to follow the way and lessons of a dead teacher. But a living Presence! This is embarrassing! The Apostle Paul found this out on the road to Damascus when he heard the voice saying, "Saul, Saul."

So Christ would confront us. When we live as though he were dead, as though this were the only life that counted, he comes in some moment of quietness or trial and asks of us the same question he did of Peter, "Do you love me?" When we lead evil lives, when we serve Mammon rather than God, suddenly we are aware of this living Presence and we know that we must face the destiny of our souls. In our sinful pride, we are embarrassed. The great challenges to faith, against which the martyrs of every age had stood, are not—for the moment—ours. Therefore, instead of embarrassing others by our steadfastness, we are embarrassing ourselves by our lack of faithfulness in pleasant times. Thank God that the empty tomb is more than an event of the past; that it is a present reality; that Christ is alive forevermore to bring joy to our faith and embarrassment to our sin. How desperately we need them both!

*Mr. Miller is minister of East Side Christian Church, Evansville, Indiana.

Now Disciples of Christ have the help they need in

Finding a Minister

By MAURICE GROVE*

A LITTLE over a quarter of a century ago I attended my first state convention of Christian Churches. It was a great thrill to hear state and national leaders bring outstanding messages to the convention. But frankly I don't remember one of them. The one thing that I still remember is the fellowship in the book display room. There I browsed over a few books but mainly enjoyed meeting my friends and talking with them about how well our work was going. Strange as it may seem, each conversation sooner or later found its way to a discussion of vacant churches or possible openings.

In my first International Convention a short time later I had a similar experience. Here the conversation dealt not only with possible openings but also with the question, Why cannot Disciples of Christ develop some plan to help both the minister and the church in the matter of placement?

As is true in so many phases of our brotherhood work, we have come far in the past twenty-five years in the matter of ministerial placement. No one will say that we have achieved perfection, but certainly we have made progress.

Think back a few years to the common practice of Disciple churches and ministers. May I make it clear that I am not denouncing any of the practices; rather, I commend some action even though today we do not feel it was the best.

How was a church to find a minister, or a minister a church? The only possible answer was through personal contact, either by application or by the recommendation of some well-known Disciple leader. Very often our colleges were called upon for recommendations. Traveling evangelists were excellent sources of knowledge of both vacant churches and possible ministers. National workers in all departments were frequently called upon to recommend a minister for a church. State workers were frequently consulted, although our form of local church government made many churches fearful of anyone who might be in such a position of leadership.

Churches knew that the moment an announcement appeared in one of our national papers concerning the departure of a minister there would be a number of applicants. Some churches even went so far as to advertise that their minister would leave on a certain date and request those interested to write immediately. Of the minister it was said many times that it was not *what* he knew but *whom* he knew that placed him in a certain church.

No one can deny the validity of such a practice as it is a part of the Disciple heritage of the self-government of the local congregation. We would not change our heritage, but we are proud to see the change that has

*Mr. Grove is executive secretary of the Mississippi Christian Churches.

Pulpit Committee and Placement Procedures

LOCAL church pulpit committees have a great responsibility placed upon their shoulders. They have the responsibility of recommending to the church board or congregation that a particular minister be called as *the minister* of their church.

What are the recommended steps?

1. A meeting with the state executive is a "must."

2. Determine the leadership needs of the church and the qualifications of the minister to meet those needs.

3. In the light of the past record of the church and its present dedication, determine what it has a right to expect of itself in the future.

4. Secure from the state office, "Information Blank for Churches Seeking a Minister."

5. Gather adequate information from
   —Minister's Information Schedule
   —References
   —Evaluation Sheet
   —Year Book

6. Interview or approach only one minister at a time.

7. Report to general board and congregation only when there is a definite recommendation.

8. Communicate the "call" to the minister immediately and agree upon an announcement date.

More detailed guidance for congregations will soon be available in a booklet entitled, A Guide for Pulpit and Personnel Committee. *Write office of Ministerial Services, 222 South Downey Avenue, Indianapolis 7, Indiana.*

come into our practices. No longer must our ministers compete. No longer need our churches be overwhelmed by applications or by letters of recommendation and endorsement. As a brotherhood we have developed a program—even though it is not perfect—in the right direction for assisting both the local church and the minister.

On the national level in The United Christian Missionary Society is the ministerial services section. Each state or area has a general secretary concerned with this matter. Many of our states have active committees or commissions on the ministry that work closely with the state secretary.

The Committee on Effective Ministry of the Home and State Missions Planning Council has developed information blanks valuable to a church seeking a minister and to a minister interested in making a change. A minister may fill out the Minister's Placement Schedule and file it with the ministerial services section of The United Christian Missionary Society. The society serves as a communication center and passes information on to each state and provincial secretary.

Secretary Knows Churches

The state organization has increasingly become an important factor in ministerial placement by the very nature of its concern. Each state or provincial secretary is deeply interested in each minister and each church in his state. Strong local churches make a strong state or area program possible. The secretary is familiar with the churches he serves, knowing their needs, abilities and peculiarities. Therefore, he is better qualified to counsel with a church and with a minister, seeking to fit a minister to a church, than those who know only the minister.

We recognize the criticism of those who condemn the state or area secretary, saying he is gaining too much authority. It is true that, jokingly, many times the state secretary is called "Bishop." I can honestly say, however, that I have never met one who sought the office of a bishop.

Position That of Servant

Let me hasten to say that all of us have, at times, wanted to tell some of the churches of our states what to do; however, few, if any, of us would accept such responsibility. Our position is that of a servant, and the only reason for having a state organization is to serve the churches of our state. Through careful counseling with both church and minister, many unhappy situations could be avoided. The state or area secretary is in a position to render this service.

Without doubt, improvements can still be made in the matter of ministerial placement. Much progress has been made, however, as the brotherhood of Disciples of Christ has grown. Our churches and our ministers need a deeper appreciation of the facilities and the efforts being made in the interest of serving the local church. We must never move away from the autonomy of the local church; but at the same time, we must avail ourselves of every means of strengthening the ministry and building God's church upon the earth.

THE winds of racial segregation still blow lustily in U. S. political circles. Some governors, legislators, mayors and candidates for office still "view with alarm," call for "do or die" resistance to integration, and accuse one another of being "soft" on the racial issue. Meanwhile a "reformation" in human relationships is steadily taking place upon the basis of the Supreme Court's 1954 school decision.

What has happened since 1954? First, northern and western states have moved to desegregation in actuality. Prior to the Supreme Court's decision these states fell into three categories: those which permitted segregation by law, those which prohibited it by law, and those which had no legislation concerning it. In all of these, the unofficial kind of segregation based upon housing patterns was present to some extent. Since 1954 these 31 northern and western states have moved rapidly to desegregate their school systems.

Second, there are the border states. Since 1954, seven of these—Texas, Oklahoma, Kentucky, West Virginia, Missouri, Maryland and Delaware—have made remarkable strides in desegregating their school systems, in many cases having one-third or more of their school districts desegregated by October of 1959.

Third, there are the southern states. Of these, five have made a beginning at school integration. Only the remaining five—Louisiana, Alabama, Georgia, Mississippi and South Carolina—still have not opened up their elementary or high schools.

THE rate of desegregation perhaps can be seen best by comparing the situation in June of 1959 and October of 1959 in the Southern states. For example, Arkansas had 8 desegregated school districts in June, including 2,209 Negroes in integrated situations. In October, Arkansas had 9 desegregated school districts and 6,625 Negroes in integrated situations. Virginia had 4 desegregated school districts involving 18,873 Negro students in June. In October it had 5 desegregated school districts involving 21,617 Negro students. Florida had no desegregated districts or students in June. In October it had one desegregated district involving 25,881 Negro students. North Carolina in June had 4 desegregated districts involving 27,782 Negro students; in October it had 7 desegregated school districts involving 41,800 Negro students. Tennessee in June had 3 desegregated districts including 11,630 Negro students; in October it had 4 such districts with 13,207 Negro students.

It is not to be understood, of course, that the 518,357 Negro pupils in desegregated situations (those residing in districts which are desegregated) are all in integrated schools. However, of this number, 211,000 do attend classes with white children.

One more fact needs to be noted. Even in those Southern states where elementary and high schools are not desegregated, some change has taken place in the state universities and colleges. For example, Louisiana State University opened in autumn, 1959, with 417 Negroes in the student body of 2,200. Steadily and surely a real "reformation" in race relationships goes on.

Your Church—

Are You In a Rut?

By SAMUEL F. PUGH*

HOW long has it been since your church examined its reason for existence, its basic purpose as a church, and then sought to justify its expenditure of time, energy and money in light of the study? Most of us set the wheels moving and start out in a general direction. Thereafter we continue to act and think in the same way, resisting any suggested changes or any attempt at re-evaluation. What a rut we make and how hard it is to get out of it!

Dare we examine one basic factor now—in this article? Our conclusions may force us to make changes we would never make otherwise—and yet this one factor is so important that all we do, all we give and all we plan hinge upon it. Hundreds of churches have never faced the question in all their years of existence. Hundreds more never will.

The question is, "How do we interpret the work we are doing?" or, "What are we really trying to do?" Do our programs, our services, and our attitudes reveal deep Christian motivation or shallow and selfish reasons for all our efforts?

Piercing Accusation

Someone put it this way in a piercing and all too true accusation, "You get more members so you can raise more money so you can secure more staff so you can have a bigger program so you can get more members so you can raise more money . . . " We dare not shrug our shoulders and forget such a comment as that. Is it true in your church?

Many have heard or read the statement, "Let the church be the church," without comprehending its meaning. Among other things it seems to say, "The church is the spirit of Jesus Christ continuing in the world through all the generations. It is the body of Christ still ministering as he once ministered to everyone everywhere. It is his helping hands, his busy feet, his alert mind, his great heart ministering to a hungry, lonely, sin-infected world. It is Jesus Christ putting man's hand into the waiting hand of God.

"It is all of us assuring sinners of God's great love, and reminding them of his eagerness to forgive their every sin—though it be seventy times seven. It is establishing hospitals in faraway places and practicing Christian principles at home. Being the church is being Christian in every situation and under every circumstance."

Sometimes we feel that the church isn't being the church at all, but has degenerated into a giant factory that seeks to compete with modern industries in turning out assembly-line products—our product being, not stalwart Christians, but look-alike church members.

The Christian Churches (Disciples of Christ) have developed a system of church organization and administration which, when properly interpreted, helps a local congregation to *be the church* in the finest sense of the word. This particular pattern of organization is based on the use of eight different departments and is called *The Functional Organization.* It is the privilege and responsibility of the writer to assist the churches in the use of this functional pattern. Such association with large and small congregations has revealed the poles-apart concepts held by church members in regard to the work of the church.

Organization Is a Tool

A congregation may perfect the departmental or functional organization to the point where it works like a well-made and recently oiled machine and yet it may be little more than a good machine created for a window display. Organization is never an end in itself but always a means to an end. It is a tool to achieve what could not be achieved without it. It is to make better use of time and energy, not to consume them, nor use them up in an endless round of pointless meetings. Let no church mistake the method for the goal! Yes, by all means, let us use the organizational structure. But let us breathe the breath of life into structure; then it becomes a living body that helps do God's work!

Some congregations have not realized that their church life can become a mass of mechanics, statistics, contests, numerical goals and contrived decisions, all devoid of the spirit of Christ and the joy of real Christian living. As evidence of this let us analyze the work of the various functional departments or committees and see the two directions that stand before each one. Consider, too, the importance of selecting the worthy direction.

Consider first the department that would seem to be most physical, most mundane, most routine—the department of property.

Property implies more than any work of mowing lawns, mopping floors or repairing the roof of a church. Property is not only the spending of budgeted money

*Samuel F. Pugh is executive director of local church life for The United Christian Missionary Society.

"You get more members so you can raise more money so you can secure more staff so you can have a bigger program so you can get more members so you can raise more money——" Could this be true of your church?

for the caretaker's salary and for the tuning of the organ. Such things are not done merely because of what people will think if they are not done.

Rather, members should be aware of the fact that a church building is the house of the Lord—where God and man meet in worship, where the followers of Jesus assemble to study together and to enjoy Christian fellowship. People should mean it when they say, "I was glad when they said unto me, 'Let us go into the house of the Lord!' " Even the smallest act to clean or decorate or improve any part of the building or grounds is an act of reverence done in the name of the one we worship.

Therefore no act done "in the name of the Lord" is wholly physical or secular, but deeply spiritual. The work of the property department is a sacred trust to be performed with reverent hand and dedicated heart.

Is It Cold or Warm?

Evangelism. Is evangelism merely the adding of members to the church roll? Is it an attempt to add fifty or one hundred new members a year to maintain a record set years before? Is it training church visitation teams to know how to select the correct reply from a set of prearranged answers or to be aware of the strategic moment to take out one's pen and ask a prospective member to sign the card of intention? Is it something mechanical and cold and as calculating as an IBM machine?

Or is evangelism something warm and vibrant with the spirit of Christ—something that cannot be contained because we want to share that something with every person? When we see a beautiful scene or experience a new joy, we feel a compulsion to share it with our loved ones. Such is the spirit of evangelism. We must tell the whole world about the love of God and about this joy which we are finding in the church!

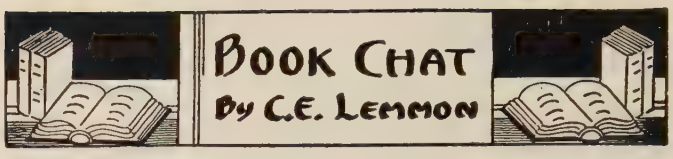
Techniques are involved, of course, but unless they are based on a sincere desire to share the gospel of Jesus Christ, they are a sad commentary on present-day evangelism.

Responsible for New Members

Membership is the department that holds the responsibility for cultivating the new members, but we have noticed how many churches completely ignore their new members. The department is assigned the task of reactivating the inactive members, but we have heard comments by the "saints" as well as the "backsliders" expressing resentment, indifference and callousness toward each other. Visitations are often made in such a frame of mind. Callers do not expect the inactives to respond. Inactives hope the callers will arrive at a time when no one is at home.

Cordiality cannot be contrived. It must come from the heart. A call must be based on real concern for the member's welfare and real love for him as a person. Visitations are made of more than graphs, maps, card files, and a clever leader. They are built around flesh-and-blood people who are lonely, frustrated and guilt-laden—people who need the gospel as much as we do. Until love is genuine and evident in every face and

(*Continued on page* 46)



Some of our readers can remember the time when Theodore Roosevelt and other social and political leaders were crying out against race suicide. It appeared to them—and the statistics of that time supported them—that the Western peoples of the world, at least, were breeding out. But suddenly things have changed. The world now faces the prospect of being overpopulated, and many leaders feel that the increasing population of the world is our gravest problem.

About thirty years ago the discoveries of the antibiotic medicines and the increasing health program of the world began to lengthen life. This coincided with the increasing birth rate. For example, recent statistics would indicate that if the birth rate of China alone should continue as it now is there would be a population of well over two billion people in that country by the year 2000.

So Richard M. Fagley, executive secretary for the Commission of the Churches on International Affairs of the World Council of Churches, writes an appropriate and timely book on *The Population Explosion and Christian Responsibility.* He states the problem and its causes. He asks as to the possibility of migration into countries of lesser population. He discusses the ethics and methods of family limitation. He surveys the attitudes of the different religious faiths of the world. He cites the work of the agency of the United Nations and the challenge the population explosion presents to the ecumenical movement. The materials of this book are well organized, capably written, and interesting throughout, and the theme is vastly important.

In the year 1929 Frank C. Laubach, a missionary to the Moros in the Philippines, discovered a method of teaching this illiterate tribe to read. His method was by the use of simple charts. He was amazed and delighted at the success of this scheme and soon found himself a world crusader for literacy. He has recently written a book, *Thirty Years with the Silent Billion,* which is a year-by-year account of his work around the world. It is factual, descriptive and adventurous. Dr. Laubach is a man of deep Christian piety and a passionate advocate of his program. His life is one of the fascinating sagas of human endeavor. His book is certain to be of interest to many and should find a place in local church libraries.

Clayton E. Williams is pastor of the American Church in Paris. It is a beautiful church and one of the outposts of American Christianity. Throughout the year it is well attended by Americans in Paris and is a popular tourist church. Nowhere else in Europe can an American churchman be so sure of finding a friend. Dr. Williams has written some Passion Week sermons (a little late for this year) of unusual literary and intellectual quality. *The Dark Road to Triumph* contains sermons on Palm Sunday, Maundy Thursday, Good Friday, the seven last words, and Easter Sunday. There is a freshness of treatment and a vitality of thought in these sermons that is

(*Continued on page* 43)

Mr. Medearis, seated at drawing board, discusses church planning with others of his department. From left are J. Clinton Bradshaw, executive secretary; Arthur Stanley, urban church; and Hermon Burke, church establishment.

"X" for Church Planning

By DALE MEDEARIS*

X MARKS the spot where a new church should be built by 1965. X marks the spot where a church should relocate not later than 1962. X marks the spot where a pastoral unity should be formed by 1963. X marks the spot where a church should remain through thick and thin. All this and more will be accomplished because of Project X!

What is Project X? It is our name for the nationwide church development planning of Disciples of Christ for the Decade of Decision. It is an apt designation of a significant process. We are confident the results will be the pinpointing of church development needs for the decade.

Plans Started in 1953

Since the International Convention Assembly in 1953, plans have been developing toward greatly increased church development activities in the brotherhood of Disciples of Christ. Prominent in such plans has been *The New Church Advance of the Decade of Decision.* This rather long and cumbersome title represents one of the biggest things Disciples have ever undertaken—literally hundreds of new congregations at a cost of millions of dollars. We couldn't think of going into that kind of program as "blind leading the blind." There must be the best planning possible. Mistakes at this juncture would most certainly affect our witness for years to come.

A New Church Advance Committee worked for a number of months refining a plan of attack on the new church needs which face us in the 60's. Procedures for establishing goals and for raising the necessary funds were finally worked out and adopted by the various state and national agencies of Disciples of Christ. Achievement of the goals calls for unusual planning activity. We dare not enter into such an ambitious program with the tools and procedures of yesterday.

At the International Convention Assembly in 1957, the now famous Resolution #44 was passed, calling for some realistic conservation of our downtown and inner-city churches. In many cities we stand on the threshold of defeat and despair. Our churches are caught in neighborhood changes so vast as to challenge all their resources plus those of the brotherhood at large.

Running from such conditions is not the answer, even if this were possible. Some churches have tried it only to find that they must face the same conditions in another neighborhood ten or fifteen years later. Furthermore, the nature of the church requires that we minister to people whatever their cultural or economic status may be. We must plan to stay. This requires careful study and deliberate decisions!

Changes Stagger Imagination

Since the advent of the rubber-tired tractor, America has been experiencing changes in rural life which stagger the imagination. Agriculture, the basic industry of rural America, has rapidly become mechanized and technically improved to a point of tremendously increased yield per man-hour. Fewer people are now needed to produce our food and fiber. Hence millions of farmers have gone into other occupations and have shifted their place of residence. This has forced unprecedented social reorganization.

Caught as they are in this kind of retrenching action, our rural churches are living in difficult days. Many have held on by nothing more than "tooth and toenail" for a decade, and unless something is done soon to aid them, they will most certainly die. Careful planning, based on facts, is an absolute minimum for Disciples.

It has been increasingly apparent to many of us, as we have worked ourselves through the preparation phases of the New Church Advance, tried to give assist-

*Mr. Medearis is associate secretary of the department of church development and national director of town and country church for The United Christian Missionary Society.

ance to churches in transitional areas of our cities, and attempted to aid churches in the midst of the baffling social change of rural areas, that considerably more research and planning needs to be done than we are accustomed to do. It is clear that an adequate approach requires the development of a "master plan" for our churches similar to those developed for governmental agencies and industrial groups.

In view of this need the department of church development of The United Christian Missionary Society offered its services to the various states and areas of the Disciples of Christ. It offered to assist in organizing state planning projects in church development designed to produce the kind of information and insight necessary to develop sound goals, policies and programs in church development. Many states have already begun to use these services and are well on their way toward achieving a master plan for churching their state during the Decade of Decision. Other states are showing interest and are beginning to organize for such activity. It is hoped that all such planning activities may be finished by the spring of 1962 so that church development may have the full benefit of careful planning during the decade.

The three basic objectives of state planning in church development are (1) to gather all pertinent information which may have a bearing on new churches and the strengthening, conserving, and/or relocation of existing churches, (2) to re-evaluate the present strategy and/or develop an adequate strategy for the expansion of the church, (3) to involve the total membership of Disciples of Christ to the point of full knowledge and full commitment.

Considerable study and conference are necessary to realize the above objectives. Project X calls for adequate amounts of both. In fact, Project X holds considerable promise. Through its employment and enthusiastic support, we think we have a fighting chance to match America's challenge and to do our share in meeting the need.

The Church and Revolution

African Student Leader Challenges Christians to Make Commitment

By 'BOLA IGE*

ONE of the reasons for chaos in the world is the situation of the church today. There are several ways in which the church's present situation can be characterized.

First, in the world of the West religion has become a subordinate part of an overdeveloped society. An increasing paganization of the West is unmistakable, and although the majority of Americans go to church on Sundays, it has been said that "the most segregated hour is eleven o'clock on Sunday morning." Religion has become something to be worn like a garment for show. . . . I personally believe that it is easier to be a Christian in, say, India than to be a Christian here.

Second, Christianity is fast becoming something of a tranquilizer. The desires of society, of groups, and of vested interests are pushing Christ and his cross out of our churches.

Third, in Africa, Asia and Latin America Christianity has become institutionalized for the middle class; the non-believing aristocracy and the masses of peasant people are considered too uncouth to be evangelized. When these "younger" churches find themselves in a minority, they either keep themselves away from their society in a holy huddle, or they develop a tendency to want to be well-liked by and be popular with the majority of non-Christians. This they do at the risk of syncretism [combining pagan beliefs with Christianity] and the accretion of non-Christian elements.

Fourth, the old concept of "missionary" dies hard in the minds of the wealthier, established "older" churches. Allowing themselves to be too closely identified with their countries' political and economic strategy and policies, some missionaries look at their efforts outside of their countries as if they were to create another "home away from home." These missionaries still "take Christ to Asia, Africa and America." Many churches still need to realize that we are not living in 1850 and that these times need total overhauling of our means and our ideas.

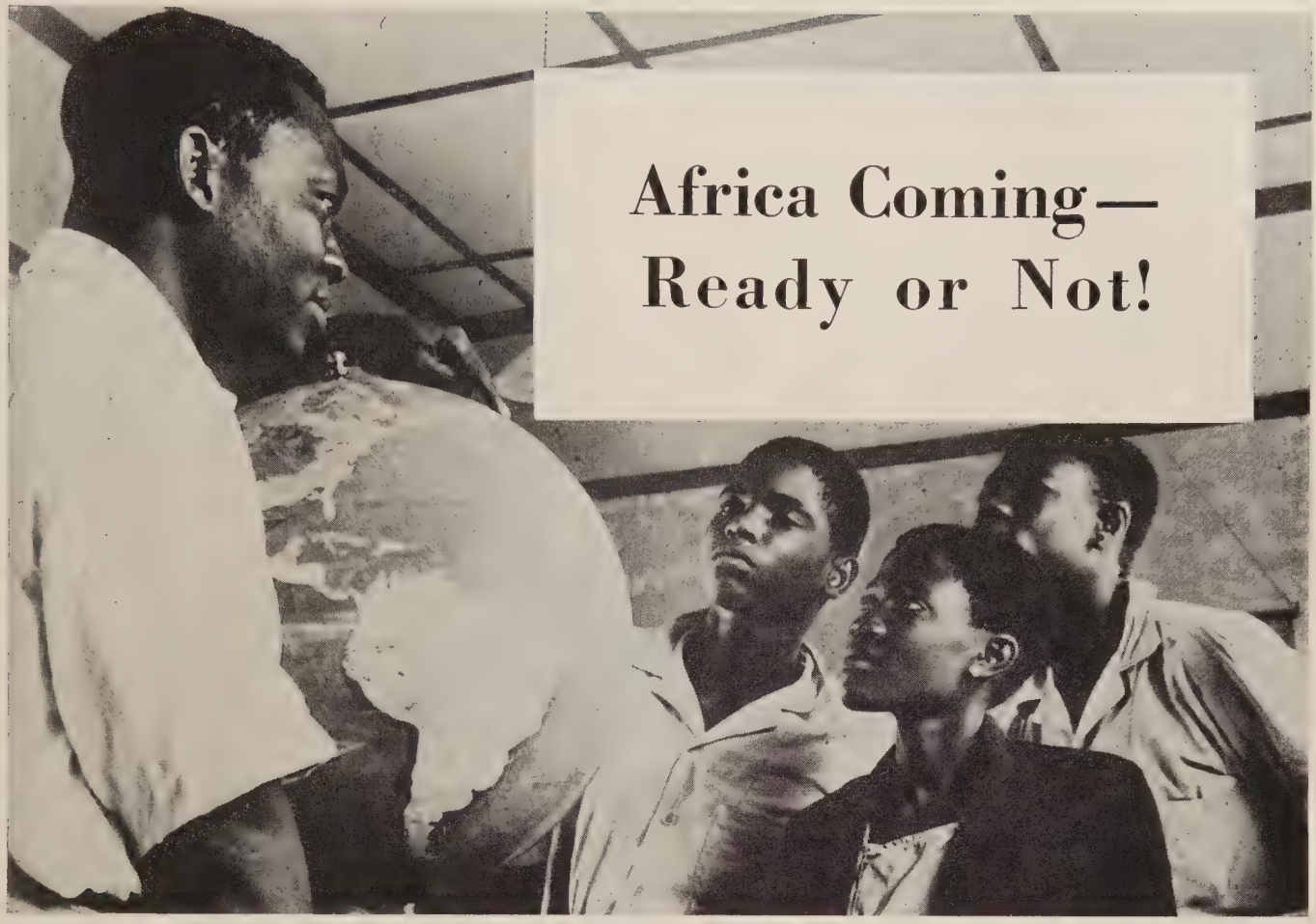
The illusions mentioned above are the illusions we create ourselves within the institutionalized church. They are based on our unpreparedness to face what Christ demands of us; our unwillingness to follow his will rather than ours; a misreading of what the "new Israel"—which Christians are—fully means. We are afraid to confront ourselves with the Christian view of man and history. If we did, it would throw us headlong in the crusade to make this world acceptable to Christ. It would make us disband some of our churches and our institutions; it would make us all Christians—whether brown, white or black in color, whether from Alaska or Malaya, Russia or Brazil—seeking to be the people of God, a worshiping, serving and witnessing community.

Because Christ is the Lord of history, he will stop at nothing to achieve his purposes, even if this means using other peoples, other races, and other religions to reconcile us to him.

What, therefore, is our response? Are we going to continue having starry-eyed illusions of ourselves, or are we going to drop our masks, confess our sins, and make an act of commitment in our little way?

*Mr. Ige, of the Anglican Church in Nigeria, spoke on "The World in Revolution" at the Eumenical Student Conference held recently in Athens, Ohio.

Africa Coming—Ready or Not!



—RNS Photo

By GENEVIEVE BROWN*

A FAMILIAR cry is rising today from peoples throughout Africa. "Coming—ready or not!" they are saying, as long-delayed social changes catapult them into the complexities and responsibilities of modern life. Ready they may not be, but in a world awakened to the right of every man to freedom and the development of his inherent possibilities, change will not wait.

The role of the Christian movement amid the forces that play upon the lives of Africans is a significant one. The Christian gospel has been responsible in no small degree for the stirrings toward freedom and the desire for a respected place in the world family which are now maturing into insistent demands. Christian forces have the opportunity and the responsibility of helping these peoples face wisely and creatively the tremendous tasks before them.

Keeping Up with Times

In keeping with the changing times, the mission work of the Disciples of Christ is evidencing new program patterns and departures from traditional methods. Studies looking toward the implementation of the Strategy of World Mission in the Belgian Congo, and current mission reports, reveal both progress and difficulties. The progress is encouraging. Difficulties are to be expected and are a challenge to missionaries, to the Congolese Christians, and to the supporting churches in the United States and Canada.

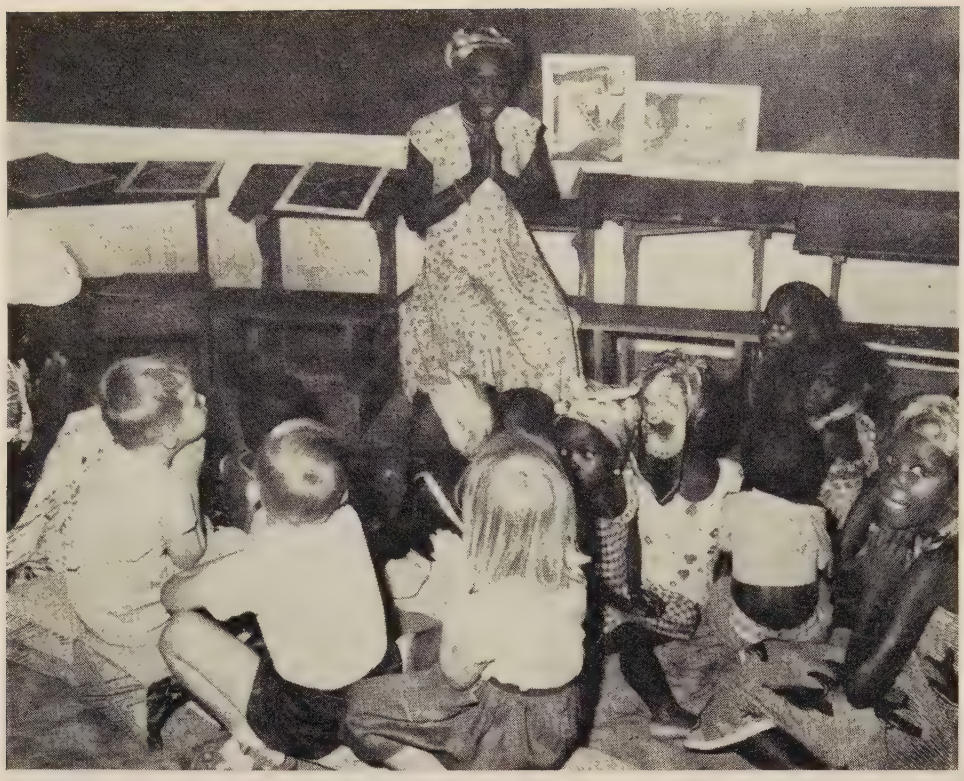
Growing Congolese Participation

Perhaps the most significant evidence of progress is the growing participation of the Congolese in planning and administering the work. In August, 1958, the first congress of the Church of Christ in Congo was held. This body, set up to meet biennially, is representative of both nationals and missionaries and makes major administrative decisions regarding mission and church affairs. Committees meet annually for program planning in the fields of evangelism, medical work, education, and building. A central committee of nationals and missionaries serves as an interim executive committee.

The goal of partnership and of the eventual self-government of the younger churches has always been a part of the missionary policy of Disciples of Christ. The process has been hastened in Congo by the rapidly growing desire of the people for self-realization in all areas of their life.

Local churches vary in their readiness for responsibility. Some churches have their own church boards, with regularly elected officers. Others, particularly in the

*Miss Brown, who retired in 1959, was for many years executive secretary of the department of missionary education of The United Christian Missionary Society.



At left, missionary children and children of the Congolese attend Sunday school class for preschoolers at Mondombe, mission station of the Disciples of Christ in Belgian Congo. A Congolese teacher leads the children in singing. Congolese are eager to assume more responsibility in the church's growing life and work.

—Photo by Vera G. Cuppy

out-station areas, are less developed. Annual financial budgets are being set up by a number of churches, and most congregations are assuming more responsibility for handling their own finances. A board of directors for the *École de Prédicateurs* (Preachers' School) has both Congolese and missionary members.

Taking Responsible Positions

Congolese are taking responsible positions in evangelistic and educational leadership. In 1958 the first Congolese from the Mission was sent to Belgium for advanced theological training in order to qualify him to teach religious education courses in the government schools in Coquilhatville, courses now taught by missionaries. At Mondombe a graduate of the École de Pasteurs (Pastors' School) at Bolenge was given charge of the school for evangelists which serves two mission areas.

Because of a shortage of missionary personnel at Ifumo in 1958, the school was put under the direction of a Congolese and the evangelistic work was left largely to the African pastors. A report says: "We have watched the work progress with the anxiety of a mother watching her baby learn to walk."

School Was Well Run

The school was well run. The pastors and elders felt responsible for the success or failure of the evangelistic work and results were encouraging. Missionaries report from Lotumbe: "There is an indigenous community here that would continue if the missionaries had to leave. Leaders are being trained for each type of service."

The Congolese Christians, however, recognize their continuing need for the guidance of the missionaries. When for a time missionaries returned to live at Bosobele after ten years' absence, they avoided taking over any tasks generally performed by nationals. They found the Christians self-reliant and willing to assume responsibility but severely handicapped by lack of training and supervision. There was not one ordained pastor to serve the ninety-seven meeting places in the area. Some of the evangelists had forgotten how to read. Graduates of the Preachers' School have been assigned to the evangelistic and pastoral work and excellent progress is now being made.

Nationals are increasingly taking the initiative in meeting their own needs. At Bosobele the people assessed themselves to build a mud and thatch dormitory for the primary school girls and to partially pay for a man and wife to supervise them. At Bolenge a committee of Christians, interested in evangelizing a forest village, pooled their offerings to send a young man to open a school there. Many groups are building their own chapels.

Training All-important

With the Congolese eager to assume responsibility in the church's work, with the now impossible task of giving adequate guidance to the thousands of new Christians added to the church each year, and with the opportunity for Christian leaders to play an influential role as Congo seeks independence, the training of leaders is all-important. Both the quality and the quantity of the educational work of Disciples of Christ are being improved.

A new teacher training program at Congo Christian Institute provides a six-year course in addition to the four-year course previously offered. In 1959 the Preachers' School and the Pastors' School combined in a new program of higher theological training. The union Prot-

estant Theological Seminary to open in October, 1960, at Elisabethville, in which Disciples will share, will provide ministerial training of university level.

The moving of people from villages to cities and to plantations calls for strengthening and expanding work in these areas. Along with a modification of the work in the Monieka area, development began at nearby Boende, a rapidly growing government center. Here a vigorous and promising work is under way.

In Coquilhatville, capital city of the Equator Province, the present worship-centered church program needs to be made a more inclusive one, with a strengthened program of evangelism, work for youth and women, and leisure time activities. Here, too, are possibilities of reaching the *évolués* (elite educated Congolese), potential leaders of their people, through cultural opportunities, such as the teaching of English, and through a French-speaking service. The many village people taking up work on plantations near Mondombe and Wema are others needing the church's ministry.

Work Must Be Evaluated

The expansion of government programs in education and medicine makes it necessary constantly to evaluate our work in these fields. It will be a long time before government services are adequate to meet all the needs of the people, but some modifications are already being made in the mission work. Urban schools are no longer emphasized, but mission rural schools need to be increased to care for village children.

State sanitary agents are taking over supervision of many rural dispensaries. They make a medical census and examination of each villager once a year. As the relation of our medical work to these programs is studied, some reduction is found to be necessary. There is, however, without question, still need for medical services not provided by government, as well as for a basic Christian witness through such a ministry.

Many other changes in Congolese life have significant bearing on our missionary work. Growing literacy and higher educational levels call for the provision of more Christian literature. The change from a barter to a money economy, and the influx of Western "things" and customs have brought both benefits and dangers. Materialism and the temptations of wasteful living need to be met by the church with Christian concepts of the supremacy of spiritual values, responsible stewardship of life and money, and high ideals of personal and group living.

Church Must Offer Safeguards

The shift away from traditional tribal and family life challenges the church to offer safeguards of Christian fellowship and Christian nurture. Increased transportation and communication facilitate work in remote areas and make possible greater mobility of program.

These are some of the factors which help to determine the direction of Christian work in the Belgian Congo today. Many of these factors exist also in Southern Africa. Perhaps the greatest challenge to the workers and congregations there, however, is that of strengthening a needed Christian witness in interracial relations and in the fostering of Christian unity.

This is an exciting time in the Africa work of Disciples of Christ. It is a difficult time. But through intelligent, flexible mission policies and through generous support in personnel and money we can contribute measurably to the readiness of the peoples of the mission areas to take their responsible place in the new Africa.

In this photo taken near Boende, Belgian Congo, a Congolese leader sells Christian literature to villagers. As more of the people become literate printed material becomes more important in the development of the Congo. Disciples of Christ have been working to produce outstanding Christian literature to compete with other materials available and to help nurture the many thousands of Christians who need to have help in maintaining their faith.

—Photo by Clarence Williams

Family Week Is "Special"

May 1-8 Means Much to Churches

By RICHARD E. LENTZ*

WE certainly do not need another special week. There are too many special weeks already. Is Family Week really worth what it takes to promote it?" This is a real concern of many persons.

It is true that there are more special weeks than any organization can observe. But churches have no stake in most of the annual events which are promoted to sell merchandise or ideas. The claims upon churches are not as heavy as they might appear to be.

Family Week *is* one of the very important specials for church observance. Churches have an important stake in what happens to families. If an observance can strengthen families, churches would be wise to take part for their own sake as well as for the families' sake.

The future as well as the present welfare of our nation is dependent upon wholesome home and family life. From May 1 to May 8, 1960, many non-church agencies will join churches in emphasizing for the American people the vital importance of family life in our national heritage and future strength.

The Christian churches recognize this special week annually as Christian Family Week. Christians believe that their faith contributes unique precious qualities to home and family. In 1960 Disciples of Christ will stress family stewardship. Family stewardship is a way of looking at family life; it is not merely a family's financial program.

God Created Families

In the rediscovery of the Bible which has taken place in our churches during the last decade, many have been impressed by the accounts of creation with which our Bible records begin. These thrilling narratives make clear the conviction that God created families and that he cares what they do. In sending the first family forth into the world to subdue and rule it, God gave to that family and its descendents responsibility for their own behavior and for their use of all which God had made. They became caretakers of God's creation.

Christian stewardship is a recognition that God is maker; man is manager. Christian families even within their own life at home have been entrusted with several tremendously important products of God's love and wisdom. As was implicit in the preceding paragraph, the family itself is God's creation. As families control their own life and destiny they perform the functions of caretaker. Within the families' relationships and endeavors life and love are fostered and shared. Family life becomes a means of Christian growth and witness. God planned that infants should enter his world through "portals of home" by being surrounded and supported by parents, brothers and sisters who give loving guidance and security. In this special week this year, families will be examining their life as they understand God's will for it—Christian stewardship of family life, or being God's families under conditions present in the world today.

As a part of their self-study, families will consider also their use of the material which God has entrusted to them—wealth and all the modern equipment which American families possess because of the "blessed plenty" of this continent.

World Call readers may wish to assist their churches and the families within them to enjoy a significant observance of Christian Family Week during the first week in May. Here are several suggestions that may prove useful.

A packet of materials for Christian Family Week was mailed to each Disciple minister. In the folder which was included is a suggested score sheet for families to use in evaluating their home and family life. Adult classes or fellowship groups may wish to reproduce the family score sheet and make it available to church families with instructions for using it.

Hearthstone magazine, the special family magazine of Disciples of Christ, began a new series of parent programs in the January issue of 1960. Each month two parent study articles and four parent meeting outlines are included.

Help Conduct Service

Christian Family Week includes two Sundays. Almost all churches use these two days for appropriate special recognition of families or family members. Many churches ask family groups to share in conducting the services. Other churches offer sermons of specific help to families. Still other possibilities include church dinners, picnics and social meetings.

Families of the church will appreciate suggestions to help them observe Christian Family Week. One suggestion has been made but others may also prove useful. The church membership roll includes shut-in members of families, aged parents, absentee members in college, the armed forces, or elsewhere. A list of suggestions could be prepared showing how families might remember their own or other families' shut-ins. Help in planning family worship at home would be of value.

Christian Family Week is not just another special week. It is as important as families and as vital as Christian faith is to home and family life.

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

—Photos by Hall

Above, a patient is examined and information is gathered.

300 Operations in a Day and A Half by Disciple Surgeons Show Orissa Villagers that God Cares for the Whole Man

Sight for the Blind of India

By KEITH B. HALL*

ANY visitor to an Indian village is impressed with the vast numbers suffering from some kind of eye trouble. Some have cataracts in various stages of development, so their vision is impaired or completely lost. Others are blind, or nearly so, as a result of conjunctivitis—and much of this is seen in the villages. Others have eyes damaged as a result of smallpox and other diseases. Some have dietary deficiencies that affect the eyes, and others have eyes that have been injured in accidents.

Such eye troubles may affect anyone. Where ignorance of proper health and sanitary practices prevail, one will find both old and young, rich and poor, with eye trouble. In some cases, sight can be improved or restored by an operation; in other cases, nothing can be done.

In order to carry on a ministry of healing along with the ministry of the Word, American Disciples and British Baptists working together in Orissa, India, have "eye camps" to improve and restore sight. The first Orissa eye camp was held in 1953, about a year after Disciples began work in the area. Since then, eye camps have been held each year, sometimes in Diptipur, sometimes in Balangir or some other central place.

Anything that is really worth while takes planning and work. So it is with an eye camp. First of all, there must be publicity, for the area is a big one and the people who need help are scattered widely. Word must

Below, after a successful operation, glasses are fitted.

*Mr. Hall is a missionary in Orissa, India, with The United Christian Missionary Society.

be sent to more than 500 villages all through the area.

The second big job in planning an eye camp is the making of arrangements to accommodate between 400 and 500 people. This past year at Diptipur, patients, after their operations, were accommodated—as far as possible—in the main building at the hospital. Overflow patients were placed in four tents pitched at the back of the hospital. In addition, there is a small mud-walled unit which was put up some time ago as temporary accommodation. This provided ten small rooms. Last of all, we put up two small, temporary shelters with brush walls. We knew people would be coming in family groups and would need places in which to sleep and cook. We tried to meet these needs as far as possible, arranging places under trees.

Two days before the camp was to begin, the advance party of nine arrived. This party consisted of nurses, technicians and others who would be helping during operations. Next morning they began seeing patients, recording information to give to the doctors the next day. Those who would benefit by an operation were then prepared for the operating room. By the time the doctors arrived, much of the preliminary work had been done.

Doctors Began Seeing Patients

About five o'clock in the afternoon, Doctors Dayal Sukhnandan and Christopher Deen began seeing patients. It was nine o'clock that night before they finished checking patients and separating the cataract patients from the others for the operations next day.

The next day was the "big day." The doctors had moved out of the rather small operating room of the hospital into a ward which was large enough to accommodate four operating tables and sterilizer, and still have room in which to move around. Help was readied to take the patients from the operating room to the wards. When all was ready, the local evangelist offered prayer, asking God's blessing on the work of the day, and especially for skill in the hands of the doctors.

Patients were brought into a small room just off the operating room. Here they were given the necessary antiseptic washes and local anesthetic. From there they were taken into the operating room, which was the scene of much activity for the next day and a half. At each end of the room, two operating tables were placed so that while the doctor was operating at one table, the next patient could be brought in and made ready for the next operation.

About the middle of the room, the sterilizer was set up so that the instruments could be sterilized as soon as they were used and then laid out to be used again almost immediately. A doctor, with a nurse and an attendant holding a flashlight shining into the patient's eye, would operate and put in stitches. Then, while the nurse put on bandages, the doctor would move back to table number one where a new patient was ready for an operation. This same process was going on at each end of the operating room.

Worked on Children

The next day the doctors were in the operating room to work on children. By the end of the morning the last patient had been operated upon—a total of seventy-five for the morning—and that part of the eye camp for 1959 was over. Soon the doctors were enroute back to Mungeli.

But there was still activity in Diptipur. The patients were cared for by a nurse, and a week later Dr. Deen returned to remove the stitches, fit the people for glasses, and see that they received medicine.

So the eye camp for 1959 is over—a success in every way. It was the largest camp so far in the part of Orissa where Disciples work, with a total of more than 300 operations, all done in a day and a half.

So Indian villagers learn that the church is concerned for those who sit in darkness—both physical and spiritual.

Dr. Deen is shown here operating at the eye camp held at Diptipur, Orissa, India. An attendant holds a flashlight for the surgeon as he seeks to restore sight to one of the many Indian villagers who have been afflicted with eye diseases.

—Photo by Hall

—Photo by Clarence Williams

Three women of the Disciple church at Boende make plans for a CWF meeting.

Congo Women Have Great Needs

By FREDA PUTNAM*

THE needs in the Congo, where Disciples of Christ are at work, are beyond belief. This is what my husband and I realized this past summer during one of the most exciting and meaningful trips we have ever made.

It was our privilege to spend several weeks in the Belgian Congo and to see and learn about the missionary work of Disciples in that area. We were proud of the missionaries—their ability, their dedication, their resourcefulness, and their gallant approach to the tremendous problems of each new day.

We were impressed with the work of the hospitals, schools and churches serving in all of the mission stations. But the area of need that seems to stay most deeply in my mind and heart is the need for work among the women.

My first impression of the women of the Congo is the one I still hold. They are graceful in their movements, clean and attractive in their dress, responsive to those around them, and sensitive to things that have an emotional appeal. But here women are not held in high esteem. In fact, it seemed to us that their worth was usually measured in terms of the amount of hard work that they could do and the children that they could bear.

Because of the obvious love and pride which the women have for their babies and small children, it seemed especially sad as we realized that they could be of very little influence in the lives of their children after a few years. If their sons are able to go to school they soon outgrow their mothers completely, and if not they join their father's world of hunting and fishing. The girls in the family marry very young and soon have families of their own. The mother's opinion has little or no influence in any decisions concerning the children. It is hard to believe that much can be done about the moral and spiritual growth of the people of the Congo until the mothers of the families are lifted to a higher level of education and health.

On our first day in Coquilhatville the women were holding meetings in several different churches throughout the area. When we arrived from Bolenge the drums were beating out the message that visitors were to be present at their meetings. We found the chapels filled as we entered each little church.

THE services were worshipful and impressive—even for us who could not understand the tribal language. Since I was aware of the fact that very few of these women could read or write, I was surprised at first to find them entering into the service with such devotion. I should have known that one does not have to read and write in order to talk with God and to sing his praises.

The women revealed their needs and longings most clearly at the times when we were in worship services together. Here they were accepted as individuals as they worshiped with all of the people of the villages. Women often served as elders at the communion table on Sunday morning. This shows that the Christian church accepts them as members of God's family and recognizes them as being worthy of high position in the service of the church.

BEFORE returning home it was my privilege to attend some of the committee meetings of the World Council of Churches at Spittal, Austria. I participated in the discussions of the committee of the Department of Men and Women in the Church and Society. Here we learned of the progress that is being made in the development and training of women in many countries of the world through a leadership training project. A portion of the Week of Compassion offering is used to support this work. During the discussions, very encouraging reports were given about the development and growing leadership among the women of India and some countries of Africa (not the Belgian Congo). The women present from these countries held college degrees and high positions of leadership. To see and hear them was a moving experience for me since I had just left Belgian Congo where women are still living in very primitive fashion.

Our church has a very special responsibility to the women of the Belgian Congo. It is our business to see that they do not remain in darkness for they, too, are capable of becoming leaders in their country if they are given an opportunity for education and training.

SOME time ago I received a letter from Mrs. Clifford Weare, a nurse who is the wife of a Disciple physician stationed at Wema, one of the mission stations far up in the jungle. I had left some picture folders with her to be given to the women at the time of their first meeting this fall. On the folder was a picture of the globe with a circle of women of various nationalities joining hands around the world. Under the picture was the title "One Great Fellowship of Love." Mrs. Weare had explained the meaning of the picture and had also translated the words of a song that was printed on the back of the folder. She had taught them to sing the song and they learned it very quickly. After the service was over she saw one old woman holding the folder in front of her eyes and singing at the top of her voice, "He's Got the Whole World in His Hands."

These women are as much a part of God's world as we are. He holds us all in His hands—the privileged, the primitive mother and the little baby. If we believe this—if we believe in God's love for all people—if we believe that this is God's world, then we, too, must hold it all in our hands and in our hearts.

*Mrs. Russell C. Putnam of Cleveland, Ohio, past-president of the International Christian Women's Fellowship, is a member of the executive committee of the World CWF.

—WCC Photo by John Taylor

World Council to Erect New Headquarters

FROM Geneva, Switzerland, comes word that the World Council of Churches will erect a new $2,500,000 headquarters building in that city. Detailed plans for a modern 200-office unit structure were released for the first time in January at a press conference held at the present World Council of Churches headquarters in Geneva.

Blueprints call for a three-story building to be constructed facing south on a slightly elevated eight and one-half acre site at Grand Saconnex, a suburb of Geneva. The new location will put WCC headquarters within a ten-minute bus ride of the center of Geneva and a short distance from the Palais des Nations (UN) and other international organizations. The site was acquired from the City of Geneva which also helped in other ways to work out the present plan.

DR. W. A. Visser 't Hooft, general secretary of the WCC, said the expanding program of the ecumenical agency had long made it necessary to have additional conference room and office space for the growing number of staff.

He said that the present staff of nearly 150 persons is about double what it was ten years ago and that additional staff are expected to be added after the Third Assembly of the WCC, scheduled in late 1961 in New Delhi, India. During this ten-year period, he said, the WCC's total general budget has increased from $250,000 annually to $505,000 in 1959, and present plans suggest an additional increase after the Third Assembly.

Also to be housed in the new building will be the offices of the Lutheran World Federation, the Presbyterian Alliance, and other WCC-related bodies, which together have staffs of about one hundred persons. These world organizations now share the WCC's present headquarters site in Geneva.

Architects' plans for the new structure call for a three-story building (i.e. ground floor and two stories above) to be constructed of a light-colored concrete and featuring the liberal use of glass wall panels.

MOST prominent feature of the new building will be a centrally located chapel designed to accommodate 500 persons. It features a roof in shell concrete, raised upward in steep points at each corner "suggesting dependence on God." The square plan of the chapel is set at an angle projected outward from a lateral administrative block. "We believe this building with its arresting form speaks for our time and indicates faith in God and the universal meaning of the gospel for North, South, East and West," said Dr. Visser 't Hooft.

A main entrance hall will be on the ground floor beneath the chapel and a circular ramp will connect all the floors in this central area. Leading off the main area on either side will be the major wings containing the 200 offices. These wings also will be three stories high.

ON the level of the entrance hall, which will have floor-to-ceiling glass-paneled exterior walls, will be a large exhibit area leading to the building's main conference room. The conference room will accommodate 400 persons and will have an elevated stage. It will be equipped with facilities for simultaneous translation. The Council's three official languages are German, French and English.

Immediately above the conference room will be a cafeteria for the WCC staff. Above this will be located the offices of the General Secretariat and two conference rooms which can be opened into one large room when required.

A ONE-STORY L-shaped library building, separate from the main building, will be located to the west and rear of the main building. It will be designed ultimately to hold 30,000 volumes and will include reading rooms and special accommodation for research scholars. The library will be provided by a gift of $210,000 given as a memorial by the family of the late Thomas J. Watson, New York, president of the International Business Machines Corporation.

The design of the building also allows for the addition of two other wings if additional office space is required in the future.

Fund appeals to finance construction of the building are being conducted under the auspices of an international committee.

FUNDS raised through the end of 1959 (either pledged or received) total $1,524,000 and include $180,000 from the churches in Germany; $36,000 from the churches in Denmark and $900,000 from USA churches. (Churches of Disciples of Christ to date have contributed approximately $18,000.) In all, more than one hundred of the WCC's more than 170 member churches pledged or gave funds. These have come from both the large and the smaller churches, including a gift of $179 raised in collections taken in every congregation of the tiny Spanish Evangelical Church, and a gift of $210 from the Pakistan Christian Council.

Member churches in Poland and Czechoslovakia have indicated that as their contribution they will provide furniture or other needed items, because of the difficulties involved in transmitting funds from their countries to Switzerland.

Construction of the new building is expected to get underway sometime in 1960.

New Vistas In Latin America

By LLOYD E. TATLOCK*

Students of Colegio Ward in Argentina attend the flag raising ceremonies on the campus. Disciples of Christ have led in education in Latin America.
—Photo by Weesner

TWO members of the 1959 graduating class of Colegio Ward, noted school in Buenos Aires, Argentina, share a very special distinction. Lina Lidia Demestri and Edward Anthony Vasconcellos have attended two of South America's outstanding Protestant high schools, both of which are related to The United Christian Missionary Society. Before entering Colegio Ward they were students of Colegio Internacional in Asunción, Paraguay.

How do they feel toward Protestant-centered schools? What have been some of the outstanding impressions made upon these two fine young people? How have they developed spiritually as well as academically in schools such as Ward and Internacional where they have been introduced to Christian ideals, morals and principles? What are their plans for the future?

THESE and many more questions come to one's mind as an evaluation of educational missions in Latin America is made. The efforts and expenditures of a school's program are justified by the caliber of students who leave the halls and classrooms. These two, as a result of attending the mission schools, have seen new vistas for their lives and for their countries.

Lina Demestri attended Colegio Internacional two years and completed her secondary education in Colegio Ward. She is an ardent piano student and is interested in stamp collecting, swimming, music and serious literature. Being exceptionally attractive, with red hair and blue eyes, she is quite a popular student.

Her plans for the future are fairly definite, for she has enrolled in the Institute of Languages in Buenos Aires for preparation as a French teacher. This will require four years of study, after which she hopes to teach French in a school.

Lina has two brothers and two sisters who also have attended Colegio Internacional. One brother is studying civil engineering in Sao Paulo, Brazil. When asked why her parents had insisted that all five of the children attend Protestant schools, she said that they were especially impressed by the high Christian ideals that were maintained by the two schools. She added that the environment was conducive to making real such terms as liberty, honesty, hard work, and spiritual pursuits.

Her father, who is Catholic, was impressed especially by the diversity and caliber of activities that Protestant schools offer. A student in such a school has greater opportunity for development than he would find elsewhere. He wanted his children to have a Christian orientation to life.

LINA added that for her part she felt that the schools, with their programs and administrations, had helped her face the real issues of life.

"The countries in which these schools labor," she said, "will be greatly aided and better equipped to sense the needs of the people. Students in Colegio Ward and Colegio Internacional have an opportunity of expressing themselves in positive ways. We believe in God and we feel more related to God and his son because of our experiences in these schools."

It is not difficult to see why she wants to see these schools progress and make a greater impact upon the societies in which they work. In response to the question of whether she would like to see her children attend either Ward or Internacional, she was emphatic in her reply in the affirmative. Moreover, she felt that she would do all she could to perpetuate the ideals and standards of the schools.

EDWARD Vasconcellos is a young man seventeen years of age and very handsome. He, too, attended Colegio Internacional a number of years, but when his father sent him to live with relatives in Buenos Aires, he immediately enrolled in Ward. Edward is athletically inclined; he was junior tennis champion of Paraguay in 1955. He likes football, basketball, philosophical works, and theatrical productions.

This year he will enter the Law School of the National University in Asunción as he begins his formal academic preparations. His plans call for six years of studies leading to a doctorate in law and work in the Ministry of Foreign Affairs in his native country of Paraguay. Meantime, he will also continue to have an interest in philosophy, combining the two careers as much as possible.

Edward typifies to a great extent the dreams of a Protestant school in Latin America. His father was keenly interested in Edward's future and anxious

*Mr. Tatlock is a missionary in Argentina with The United Christian Missionary Society.

for him to receive a liberal high school education. At the same time he wanted his son to consider seriously his capabilities and to find the solution to many of his personal problems.

Edward admitted that he was rather cold at first to the idea of attending Colegio Internacional and that his fears were aggravated by the jeers of his friends and relatives as he attended a Protestant school. He soon found out for himself that these were ungrounded and that a number of other questions were constantly brought to focus in his mind.

HE PASSED through a very trying period in which he was indecisive as to his desires and even rebellious to the point of failing to cooperate with the school leaders. He confessed that he didn't want to accept much in the way of Christian ideals and principles. He felt the criticisms of his friends and unconsciously rebelled against his father who wanted him to continue in his studies within a Christian environment.

Edward remarked, as he reflected on his earlier school days, that he owed an infinite amount of gratitude to his father, teachers, counselors and school directors for their patience, encouragement and understanding. The messages that various pastors and evangelical workers brought to the boarding department students of Colegio Ward each Friday night aided his struggle for release and guidance immeasurably. To climax his spiritual pursuit he told how the three messages to the student body of Ward by the Cuban evangelist, Ceclio Arrastía, had brought Christ closer to him.

WHILE at Ward, Edward was a member of the Printing Press Club and the social committee. Many of his articles for school distribution reflect his interest in philosophy. He was particularly effective in writing on some of the needs of students and shared with them his own problems. At the closing worship service for the boarding students he was elected to speak for the student body, expressing a deep feeling of gratitude for all that the school had meant to him and his fellow students, especially through the spiritual guidance and the opportunities to develop and mature. He urged the students to take advantage of the wonderful opportunities that are made available through the school's program for they, too, would find the answers to many of their problems and the joys of learning as well.

In a private conversation with Edward it was discovered that the one thing he appreciated most about these two Protestant-oriented schools is the fact that students are confronted with the real problems of life and are given the opportunities to discover the solutions for themselves. This, he stated, is true in the realm of spiritual values as well as academic needs and demands. He could understand why his father had told him that a feeling of toleration, liberty, love, and understanding is characteristic of these two schools. Edward added that his one real hope is that students everywhere search diligently for positive and creative solutions to their problems. He is quite enthusiastic about the programs of these two schools and hopes to help them continue making a Christian testimony in Latin America.

These are just two of the many who are finding new vistas for their lives as a result of attending Colegio Ward and Colegio Internacional. They tell us of the importance of Christian educational institutions in Latin America and of their influence within the lives of the young people who attend them. The future looks brighter to them because of the visions they have seen come true.

New Churches, October-December, 1959

EDITORIAL NOTE: *This is another in a series of quarterly reports on the organization of new congregations of Disciples of Christ in the United States and Canada. The report is prepared through the offices of the Board of Church Extension from data supplied by state and city secretaries and the All-Canada secretary.*

ALABAMA—

ROEBUCK CHRISTIAN CHURCH, BIRMINGHAM. First service held on October 4. Sponsored by Christian Churches of Alabama. 85 members. Marshall D. Masters serving as minister until full-time minister can be called.

ARIZONA—

INGLESIDE CHRISTIAN CHURCH, PHOENIX. Sponsored by Arizona Christian Missionary Society. First meeting on October 4. 86 members. Ray Allen, minister. Option has been taken on 2.8 acres of ground as proposed site for new church.

CALIFORNIA (South)—

TORREY PINES CHRISTIAN CHURCH, LAJOLLA. First service on November 1 with 30 present. 50 now attend. Sponsored by Southern California Christian Missionary Society. Minister, Ewart Wyle.

FIRST CHRISTIAN CHURCH, LOMPOC. First service on November 1. Sponsor, Southern California Christian Missionary Society. 20 members. Minister, Harry Fonger.

FLORIDA—

WESTWOOD CHRISTIAN CHURCH, PENSACOLA. First service on October 4. Sponsored by First Christian Church, Pensacola, the Florida Christian Missionary Society and the Christian Churches of Alabama Area. 87 members. J. T. Beale supplying until full-time minister can be secured.

IDAHO—

TREASURE VALLEY CHRISTIAN CHURCH, CALDWELL. First service, October 25. Sponsor, South Idaho Society of Christian Churches. 175 members. State secretary, Lloyd M. Balfour, has been supply minister for four Sundays, and other ministers have served on other Sundays. The congregation has incorporated and purchased building from Lutheran church.

NEW MEXICO—

LOS ALTOS CHRISTIAN CHURCH, ALBUQUERQUE. First service, October 25. Sponsored by Monte Vista Christian Church, Sombra Del Monte Church. New Mexico Christian Missionary Society, Albuquerque Council of Disciples of Christ, and the Board of Church Extension. 35 members. Meeting in Lutheran church. Carl Lamar Smith, minister since January 17, 1960.

NORTH CAROLINA—

BETHANY CHRISTIAN CHURCH, ASHEVILLE. First service on November 15. Sponsored by Buncombe County churches and state society. Have purchased six-acre site.

OREGON—

VILLA RIDGE, TIGARD. First meeting in September. Sponsored by North Wilamette Evangelistic Association. About 40 members. Have purchased a vacant church building. Roy Lawson, minister.

TEXAS—

MEMORIAL CHRISTIAN CHURCH, GRAHAM. First service on October 25. Separated from First Christian Church. 76 members. Ambrose Edina of Texas Christian University, Fort Worth, serving as interim minister.

NBA administrators and superintendents shown above are, back row, left to right, Mrs. Ruth Chapman, Mrs. Paul D. Kennedy, Charles M. Palmer, James H. Tilsley, Elbert M. Whitwell, Mrs. Neoma K. Beal, Wordie W. Evans, Mrs. E. Pearl Finley, Mrs. Blanche Jenkins, and Mrs. Katherine Burghard. Seated are E. C. Miller, Mrs. Miller, Harold Patterson, P. J. Furgeson, Mrs. Edna Matthews, W. D. Mason.

When Aid Is Needed

National Benevolent Association Studies Problems Among Children and the Aging

By J. EDWARD MOSELEY

AGING people and children are the two groups who suffer most from families relatively less able to stand the stresses and strains placed upon them by our modern society. So declared Homer C. Bishop, professor at the Washington University School of Social Work in St. Louis.

Prof. Bishop addressed the annual staff conference of the National Benevolent Association of Christian Churches (Disciples of Christ), meeting February 8-12. He explained how the American family is being affected by such things as the shift in the structure of the family, mobility, and the drift of the population to urban areas.

This address on "Services to Needy Persons" was one of several challenging messages which the NBA staff of approximately forty persons heard. Harold Patterson of Eureka, Illinois, was introduced as the new administrator of the Illinois Christian Home, Jacksonville, who will assume his responsibilities about June 1.

During the sessions there was much discussion of mutual welfare problems involving one or more of the seventeen NBA homes for children and older people, the viewing of new audio-visual educational aids, and explanations of participation of both the NBA and its homes in the Disciples' Decade of Decision program.

Other guest speakers at the staff conference were Emil Brill, St. Louis, state chairman of the Missouri committee for the 1961 White House Conference on Aging; C. E. Lemmon, minister of First Christian Church in Columbia, Missouri; and James L. Pennington, associate minister of Union Avenue Christian Church in St. Louis.

DR. LEMMON paid tribute to Jane Addams, pioneer sociologist and settlement worker of Chicago. The centennial of her birth occurs this year. He pointed out how she faced tragedy and eventually overcame it.

Major speakers from within the NBA structure included Wordie Evans, NBA representative and manager of the Juliette Fowler Homes, Dallas, who discussed "Objectives in Child Care." J. Edward Moseley, NBA feature writer of Indianapolis, spoke about "Children with a Difference," while Charles M. Palmer, administrator of the St. Louis Christian Home for children, described developments for the proposed Woodhaven Christian Home for exceptional children to be established near Columbia, Missouri.

NBA treasury officials, under the direction of Hobart L. Fosher, explained the revamped financial procedures by which the NBA and its homes will begin functioning on July 1. One operational fund is part of a total program of benevolence which includes not only finances, but promotion, education, research, and services.

A report of the expansion program for the aging in California was given by W. Lawrence Wells, Percy J. Furgeson and Paul B. Kennedy. Mr. Kennedy joined the NBA staff on February 1 as director of development for the Southwest Area of California, Arizona and Nevada. He will have an office in the California Christian Home, Rosemead. Two major expansion projects in benevolence are now developing in California.

DR. EDMOND C. Miller reported on the recent remodeling of the Lenoir Memorial Home, near Columbia, Missouri, which is a national home for retired full-time Christian workers.

James H. Tilsley described the status of the financial campaign for the Kansas Christian Home. He expressed the hope that construction may begin this year on the first unit at Newton. This first building program is estimated to cost about $700,000.

W. Dean Mason stated that the Kennedy Memorial Christian Home, Martinsville, Indiana, the NBA's only pay-type home, now has fifty older people residing there after being in operation a little more than two years. More than 500 persons have been inquiring about residence at the home, Dr. Mason said.

A visit to the St. Louis Christian Home for children was climaxed with a dinner provided by that home and the Lenoir Memorial Home.

The meeting of the entire NBA staff was preceded by a consultation between Orval D. Peterson, NBA president, and the NBA field representatives.

Election Responsibility

CHURCH members have been called upon by the National Council of Churches to guard against political debates in the forthcoming national elections, conducted along religious, racial, sectional or class divisions.

Despite partisan rivalries, "our national unity is indispensable to our survival as a free people," declared the council's policy making General Board in a resolution.

"To set class against class, or religion against religion, or race against race is a vicious practice and repugnant to all honorable Americans," the resolution said. "The well-being of our people at home, and the position of the United States in the eyes of our world transcend the partisan fortunes of any candidate."

Classroom and Campus

edited by H. L. Smith

New Chemistry Professor at Atlantic Christian College

MARGARET Newton has been appointed associate professor of chemistry in the Department of Science and Mathematics at Atlantic Christian College, Wilson, N. C. A native of Greensboro, N. C., Dr. Newton comes to Atlantic Christian from Polytechnical Institute of Brooklyn, where she recently completed her doctorate. She holds a B.S. degree in chemistry from Sweet Briar College and an M.S. degree from New York University.

Dr. Newton has taught at New York University. For five years she carried on a research project for the United States Army, working in preparation of inorganic materials for X-ray analysis. She is a member of the American Association of University Professors, the American Chemical Society, the American Association for the Advancement of Science, and Sigma Xi Sorority.

Bethany College Hears Miami Business Leader

James Shelby Thomas, Miami, Fla., nationally-known education and business leader, was the Founder's Day speaker on March 1 at Bethany College, Bethany, W. Va. The college was granted its charter on March 2, 1840, by the legislature of Virginia.

Dr. Thomas was one of the organizers of the Old Republic Life Insurance Company and its oldest director.

The George Washington Honor Medal awards from Freedoms Foundation of Valley Forge, Pa., were presented to both Bethany College and James W. Carty, Jr., head of the journalism department and public relations director.

The Foundation officials announced that the awards were made because of "outstanding achievements in helping to bring about a better understanding of the American Way of Life during 1959." The Bethany award was based on its outstanding college campus program which included addresses by President Perry Gresham on democracy and freedom, and the academic class work in "Education for Responsible Citizenship."

The award to Mr. Carty was based on a series of articles he did last year for *The Nashville Tennessean.*

Chapman College Adopts Family Tuition Plan

Chapman College, Orange, Calif., recently began a Family Tuition Plan. The second member of a family attending the College at the same time as the first will receive a tuition reduction of 25 per cent; the third member, a reduction of 50 per cent; and the fourth member would pay no tuition.

The plan used successfully by a number of institutions throughout the country went into effect at Chapman at the beginning of the spring semester which opened on Feb. 2.

Irvin C. Chapman, Fullerton, Calif., was named Alumnus of the Year by the Alumni Association, the award being presented at the Homecoming banquet on Jan. 16.

Mr. Chapman received his A.B. from the college in 1933, graduating *summa cum laude,* and has served as the secretary of the board of trustees since 1936. Now general manager of the C. C. Chapman Holdings, he is currently president of the Pacific Southwest Area Council of the YMCA, chairman of the Kiwanis International Committee on Circle K Clubs, and an active member of the First Christian Church of Fullerton.

College of the Bible People Receive Awards

Certificates for outstanding service to the community were awarded to six churches served by students and a faculty member of The College of the Bible, Lexington, Ky. Churches honored and their ministers are Millville, David Hicks; Hustonville, Paul Livesay; Bloomfield, John Jackson; Perryville, Loren Broadus; Butler, John Browning; and South Elkhorn, Dr. Charles Manker, associate professor of religious education at the seminary.

The awards were presented by the Town and Country Church Committee and the University of Kentucky as a part of the annual Farm and Home Week Program.

Dean Myron T. Hopper was awarded a certificate for his work with the United Community Services of Lexington. He was cited for his notable work as a member of the board of directors and as chairman of the division of social planning.

James B. Pritchard, internationally known Old Testament scholar and Biblical archaeologist, was a special lecturer at the college in February.

Dr. Pritchard was the director of an expedition which dug at el-Jib, site of the ancient city of Gibeon, last summer. William L. Reed, professor of Old Testament at the College, was a member of the same expedition.

Dr. Pritchard, a native of Louisville, Ky., is presently professor of Old Testament Literature at The Church Divinity School of the Pacific, Berkeley, Calif.

Bishop Raines Addresses Convocation At Christian Theological Seminary

The Rt. Rev. Richard C. Raines, Bishop of the Indiana Area for the Methodist Church, addressed the second semester convocation at Christian Theological Seminary, Indianapolis, Ind., on Feb. 2, using as his subject, Ambassadors for Christ. Bishop Raines is also president of the Division of World Missions for the Methodist Church. In this capacity he oversees the work of 1,000 missionaries in more than 40 countries. His task takes him throughout the world.

Students from 10 foreign countries and 23 states are enrolled in the seminary and represent 52 undergraduate colleges and universities.

Three Features on Founders' Day at Culver-Stockton College

Three presentations were featured at the annual convocation on Founders' Day, held Feb. 3, at Culver-Stockton College, Canton, Mo.

The Perry W. Jennings Dispensary, named in honor of the late P. W. Jennings, former college physician and board member, was dedicated. Professor Joe C. Hootman read the citation and presented the plaque. Mrs. J. Andy Zenge, Jr., a daughter of Dr. Jennings, presented a picture of her father to be hung in the dispensary; and Glenn Schlager, assistant treasurer, gave the prayer of dedication.

The new dispensary is outfitted with much of the equipment from the offices of Dr. Jennings and is located in Culver Gymnasium.

Ruskin S. Freer received the honorary degree of Doctor of Science. Dr. Freer, noted scientist, educator and author, is a longtime member of the faculty of Lynchburg College.

A dramatic presentation of the "First Days of Christian University," an historical account of the beginnings of Culver-Stockton, was also a feature of the convocation. Presented by Theta Alpha Phi and the music department, the production was supervised by Mrs. Ada Roberts, with drama direction by David Cropp and music direction by J. Leslie Pierce. The four parts were Choosing the College Site, Laying the Cornerstone, Opening the School, and Coeducation.

President Helsabeck presided at the convocation. The College String Ensemble, directed by T. L. Pittenger, provided music for the processional and recessional.

L. O. Litle, superintendent of Quincy public schools, has established a $12,500 scholarship in memory of his wife. The annual $500 from this fund will be known as the Beulah E. Litle Scholarship in Literature and will be available for junior and senior students majoring in English, with preference given to students preparing to teach.

Gilkey and Beckelhymer At Eureka College

Religious Emphasis Week brought to the campus of Eureka College, Eureka, Ill., a number of guests on March 13-16. Principal leaders were Langdon Gilkey, professor of theology in the Divinity School of Vanderbilt University, and Hunter Beckelhymer, counselor in religion at Hiram College and minister of the church.

Jarvis Christian College To Build Health Center

Jarvis Christian College, Hawkins, Tex., received recently a $30,000 gift from Colonel and Mrs. Barton, owners of the Lion Oil Company of Eldorado, Ark., for an agro-industrial building on the campus.

This makes the second largest gift the college has received in recent months. Within a few weeks, construction will begin on the Aborne Health Center, which will accommodate 24 student patients, two rooms for faculty members, nurse's living quarters, physician's and dentist's offices, X-ray and treatment rooms and isolation ward. The Health Center is named in honor of its donor, John A. Osborne, president of the Aborne Coffee Company of Indiana.

Master plans have been approved for the rebuilding of the entire campus of 2,000 acres, representing a cost of nearly $3,000,000. Only three of the present buildings on the campus will remain when the new campus is built. The long-range goals call for accommodations for approximately 600 students and on-campus faculty housing. The Alumni and Ex-student Association recently launched a drive for $230,000 for a new gymnasium, and responses are encouraging.

Phillips University Chorus Visits Oklahoma Churches

The Phillips University, Enid, Okla., chorus spent eight days on tour during late March, visiting Christian Churches of Oklahoma. Professor Morris Poaster, director of the chorus and head of the voice department, and Gerald Taylor, field representative for the University, accompanied the group.

The 28th annual Tri-State Music Festival will be held on the campus, May 4-7, with numerous concert features in addition to the many music contests for some 10,000 public school entrants.

Transylvania College Receives $5,000 Grant

Transylvania College, Lexington, Ky., has recently received a $5,000 grant from the Esso Education Foundation. The grant will be used toward the re-equipping of the Science Building which is now being remodeled.

Transylvania's grant was one of the 363 grants awarded by the Esso Education Foundation to private-supported colleges and universities in the United States for the current academic year. The Foundation was established in 1955 by the Standard Oil Company of New Jersey. Grants this year have brought to nearly $7.5 million the amount paid during its five-year existence.

Texas Christian University Appoints Arthur Wayne Braden

Arthur Wayne Braden, minister of Vine Street Christian Church, Nashville, has been appointed professor of homiletics in Brite College of the Bible at Texas Christian University in Fort Worth, Tex., and will assume his new duties in September.

Dr. Braden has his A.B. degree from Transylvania, his B.D. from The College of the Bible, and his Ph.D. from the University of Southern California. He also spent two years of graduate study at the University of Chicago and served as a Navy chaplain in the mid-forties. He was visiting professor of philosophy at Transylvania College and is currently visiting professor of homiletics and Disciple thought at the Divinity School, Vanderbilt. He has held pastorates in California and Kentucky and has been at the Vine Street Church for the past five years.

Mrs. Braden, who will receive her doctorate from Vanderbilt soon, was also named to the TCU faculty. She becomes assistant professor in the AddRan College of Arts and Sciences. Mrs. Braden holds the A.B. degree from Transylvania and the M.A. from Southern California.

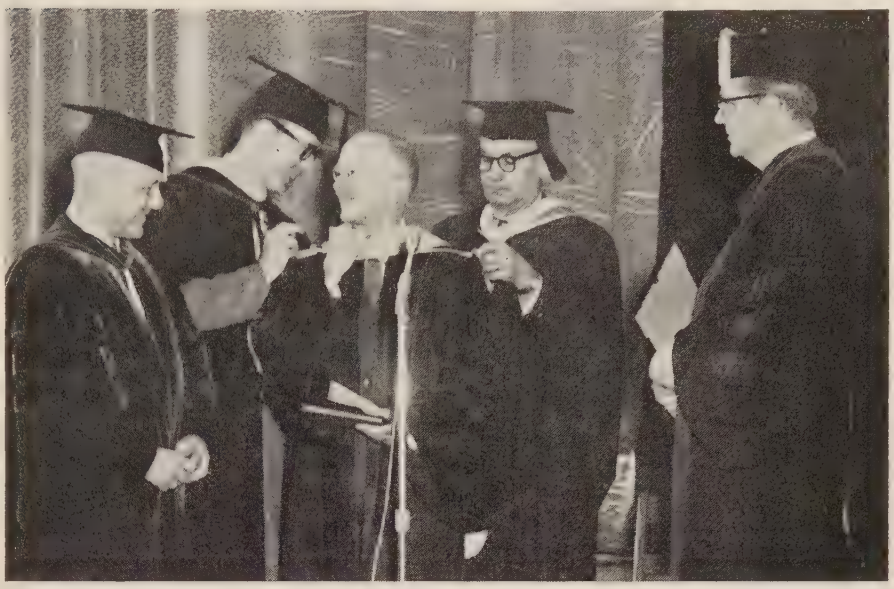
Charles F. Kemp, distinguished professor of pastoral care in Brite College of the Bible, gave an invited address before President Eisenhower's Golden Anniversary White House Conference on Children and Youth in Washington, March 27 to April 1.

Some 7,000 persons had been asked to attend the conference, including psychologists, psychiatrists, educational leaders, clergymen and social workers.

A leading figure in the area of pastoral care, Dr. Kemp's subject was "The Church and the Retarded Child." His address was given on March 29.

Dr. Kemp is the author of six books and of a number of articles which have appeared in religious and psychological journals.

Culver-Stockton Confers Degree on Lynchburg Professor



Ruskin S. Freer (center), writer, educator, and scientist, now chairman of the Division of Natural Sciences and Mathematics at Lynchburg College, was honored by Culver-Stockton College, Canton, Mo., on Feb. 3, during a Founders' Day Convocation. The honorary Doctor of Science degree was awarded Professor Freer for his outstanding service as an educator and scientist, for his dedication to higher education, and his contributions as a writer and scholar in the fields of botany and ornithology. Dr. Freer has been a member of the Lynchburg College faculty since 1924 and chairman of the National Sciences Division since 1932. Assisting in the presentation were President Fred Helsabeck of Culver-Stockton (left), Prof. John Brodmann, Prof. Joe C. Hootman, and Paul C. Carpenter, Culver-Stockton dean.

Interim President Named for William Woods College

H. Preston James, dean of William Woods College, Fulton, Mo., has been named interim president to fill the vacancy left by the resignation of Tilford T. Swearingen to become executive director of the Christian Churches of Texas. Dr. Swearingen assumed his duties in Texas on March 15. (See page 4)

At the request of the senior class and approval by the board of trustees, Dr. Swearingen will return to sign and present the diplomas in late May.

Dr. James, who has been dean since 1956, will continue his office as dean and serve as interim president until a new president is named.

He is a native of Southeast Missouri, has his A.B. degree from Ball State Teachers College, Indiana, and his doctorate from the University of Illinois. He is a college consultant and evaluator for the North Central Association of Colleges of which William Woods has been a member many years. He is a member of the curriculum committee of the American Association of Junior Colleges, and has done writing for professional and religious journals. Dr. James and his family are members of the First Christian Church of Fulton.

WORLD CALL NEWS ROOM

Social Welfare Sections Created

THREE work sections for the department of social welfare were approved at a recent meeting of the board of trustees of The United Christian Missionary Society. The new organization went into effect on Feb. 1.

The sections are social welfare services, Mrs. Ruth E. Milner, executive director; social education and action, Lewis H. Deer, executive director; and the joint program section, Barton Hunter, director. Mr. Hunter carries this responsibility temporarily. He is the executive secretary of the social welfare department.

Field Desk

Mrs. Blanche Carroll has begun work as departmental associate in charge of the field desk in the resources department of the United Society. She will have responsibility for assigning United Society speakers for local church programs.

Births

A daughter, Diane Marie, was born on Jan. 30 to Mr. and Mrs. Robert Earl Dargitz at Monieka, Belgian Congo. They are missionaries with the United Society.

A daughter, Carolyn Ann, was born on Jan. 2 to Mr. and Mrs. William David, missionaries with the United Society in Argentina.

Appointments

New executive appointments to the staff of the Christian Board of Publication, publishing house for the Christian Churches (Disciples of Christ), have been reported by Wilbur H. Cramblet, president.

Two men, Charles H. Bennett, director of merchandising, and Raymond Pence, director of manufacturing, were named vice-presidents. Vice-president Stuart A. Johnston was appointed director of sales.

Todd in United States

R. S. Garfield Todd, former New Zealand missionary and prime minister in Southern Rhodesia, was in Indianapolis recently where he visited offices of the United Society and lectured at Christian Theological Seminary. Dr. Todd is first vice-president of the World Convention of Churches of Christ (Disciples).

Institutional Directors

Directors of home mission Christian service centers were in Indianapolis in March for their annual staff meeting. Attending were Clifton L. Peightal of Yakima Indian Christian Mission; Henry A. Stovall of Hazel Green Academy; Aaron T. Barker of Mt. Beulah Christian Center; E. G. Luna of Mexican Christian Institute; John O. Perpener of Jarvis College; and Samuel C. Kincheloe of Tougaloo Southern Christian College. Also present was Kay Kokubun, pastor of All Peoples Christian Church.

Harrison Honored

Russell F. Harrison, executive secretary of missionary education for the United Society, has been presented a certificate for outstanding service by the World Council of Christian Education and Sunday School Association (WCCESSA).

For four years prior to September, 1959, Mr. Harrison was associate general secretary of the WCCESSA. He received the award from A. Dale Fiers, president of the United Society, who is chairman of the North American Committee of the WCCESSA.

Serves in Britain

Lester G. McAllister, provost and professor at Bethany College, is on a special assignment in England for Disciples of Christ.

He is serving as a visiting professor at Overdale College, Birmingham, England, and as an advisor to British Churches of Christ (Disciples). He is working under the auspices of Disciples' Committee on Fraternal Aid to British Churches of Christ.

Aside from teaching at Overdale College during the spring semester, he will visit many of the 150 Christian churches in Great Britain and aid them in planning programs of work.

Orientation

Six new members of the field staff of the department of religious education of the United Society were in Indianapolis early in March to attend orientation sessions. New national workers are provided with these training sessions to acquaint them with the agencies of Disciples of Christ and their programs.

Attending the sessions were William R. Terbeek of Southern California, Lloyd G. Cox of Kansas, Carl R. Flock of Kentucky, Albert W. Jones of Louisiana, Ewart H. Wyle, Jr., of Missouri, and Frank R. Helme of the Northeastern Area.

These men have responsibility in the Christian education programs in their states and area. They have a direct relationship to the department of religious education of the United Society.

Missionary Register

Returning from the field:

Mrs. Wilma S. Jaggard left Coquilhatville, Belgian Congo, on Feb. 3 enroute to the United States for furlough and retirement.

Mr. and Mrs. H. Austin Smith left Johannesburg, South Africa, on Feb. 13 for regular furlough.

Departing for the field:

Basil F. Holt has returned to his work in Johannesburg, South Africa.

Mr. and Mrs. Allin Sharp have moved from Argentina to Paraguay where they are serving as directors of Friendship Mission during the furlough of J. Raymond Mills.

Meeting Held to Plan Youth Program

Youth and their leaders met for a retreat in Bradford Woods outside Indianapolis recently. Among those present to plan the program for the Disciples' Christian Youth Fellowship were, left to right, D. Allison Holt, Camie Bloom, Boyd Hughes, Charles C. Mills, and Bill Daniels. Miss Bloom is associate president of the CYF and Mr. Daniels is president. The others are on the staff of the department of religious education of The United Christian Missionary Society.

Women and WORLD HIGHWAYS

From Dugout to DC-6

By LOIS RUSSELL*

THE weekly meeting of the women of the Bolenge church was drawing to a close. We were leaving Belgian Congo soon for furlough and I had been invited to speak that day. My thoughts wandered a bit as a DC-6 droned by overhead on its way to the landing field in Coquilhatville. We were to travel by plane this time, a far cry from the journey of six weeks from New York to Bolenge, back in 1924.

Nkum Lebeka rose for the closing prayer. Nkum was one of the earlier converts, having worked in the house with Mrs. Royal J. Dye in the early days of the Mission. "O God," she prayed, "do take care of our Mama as she flies through the air in her dugout canoe."

The "flying canoe" is symbolic of the tremendous changes taking place so incredibly fast in the Belgian Congo and all of Africa. Nkum lived in the days when the dugout was the only means of transportation in the jungle area. While she couldn't understand the flight of a plane, she translated it into her own thinking and knew that God would take care of us as we flew into the unknown.

TO me Bokaa Jeanne (Mrs. Jean Bokeleale) typifies the breath-taking changes in the Congo. I first knew Jeanne when she and Bokeleale were students in our Congo Christian Institute. She was a beautiful young wife and mother, a bit on the timid side, but aglow with a real Christian spirit. Jeanne and Bokeleale were good students. Upon their graduation they were invited to remain in the school in a teaching capacity. Jeanne used to help me wherever she was needed. Sometimes she taught an elementary class; sometimes she took care of the small children as their mothers struggled with the intricacies of learning to sew with needle and thread. She taught a class of children in the Sunday school and it was a joy to see her with the children.

Jeanne and Bokeleale were ambitious. By this time they had three sons and longed for a daughter. Their home was an example of Christian home life. I shall never forget the day that little Mbomba Leon, almost three, took a piece of chalk from my classroom. They found it in his possession that evening; since the commandment "Thou shalt not steal" had become very real to them, they determined to teach Leon a lesson he would never forget.

The next morning a timid knock was heard at the door. Bokeleale entered with his arm around Leon. "Mama," he said, "Leon has something to say."

Shyly, Leon came the length of the classroom to my desk, the bit of chalk grasped in his little hand. "I'm sorry, Mama, that I took the chalk. Please forgive me."

JUST before Leon's third birthday, Jeanne and Bokeleale made identical blue outfits of shirts and shorts for the three boys to wear when they went on their first vacation. The entire family was full of plans for a two-day trip to Lotumbe on the "Nsang'ea Ndoci" (*S.S. Oregon.*)

Leon's birthday party was planned well in advance, even to a birthday cake with three candles, just like the missionary families did for their children. The little guests had been invited. But Leon didn't get to celebrate that birthday, for within a few days he passed away, the victim of malignant malaria.

"How can I bear it, Mama?" wept Jeanne as she threw herself into my arms. "Leon has been like a daughter to me, so considerate and helpful. His prayers were beyond his years. How can I bear it?"

In weaker Christians, it would have been impossible, but Jeanne and Bokeleale were strengthened by their faith for the ordeal of the funeral.

Leon was dressed in the little blue suit prepared for the trip home. The brothers wore theirs to the funeral. Following my husband's message, Bokeleale rose and asked permission to testify. Briefly he recalled the happiness brought into their home by Leon, their keen sense of loss now that God had seen fit to take him, and their belief that it was for the best. Then he asked the two brothers to stand and sing a new song that he and Jeanne had taught them so that they could sing it for their grandparents.

A YEAR later, another son was born to Jeanne and Bokeleale. This son they named Mbonda Leon for the one who was taken from them. Finally a daughter came to brighten their home. Never were there prouder parents!

The boys grew up. The older son went into the service. Jeanne and Bokeleale moved to Coquilhatville where he taught Protestant religion classes in four government schools. Mputu entered the newly integrated government secondary school begun for the children of whites.

Then Bokeleale was chosen, the first of the Disciples of Christ Congo Mission, to go to Brussels for two years of advanced study at the Protestant Theological Seminary. Jeanne planned to stay in Coquilhatville and care for the children, but it soon became apparent that he needed her in the new country. Funds were made available to send Jeanne and the younger children to Belgium . . . by DC-6!

Mr. and Mrs. Jean Bokeleale will complete their work in Belgium this summer and will attend the World Convention in Edinburgh, Scotland, where he is to speak. As with Nkum, let us pray that God take special care of them as they "fly through the air homeward in their dugout canoe."

In 1956 this photo of Jeanne and Bokeleale and their family was taken on the occasion of the ordination of Bokeleale to the Christian ministry.

—Photo by V. A. Sly

*Mrs. H. Gray Russell served for thirty-one years with her husband as a missionary in the Belgian Congo. They now live in Indianapolis, Indiana.

WORLD CALL

Echoes— *from Everywhere*

Islam Makes Gains South of the Sahara

(EDITORIAL NOTE: *The following words were written by Col. Ned Jones, an active member of the Linden Christian Church in Johannesburg, South Africa. Col. Jones is a retired British career officer and is well acquainted with African problems. His wife was born and reared in the area of Elisabethville, Belgian Congo.*)

I PICKED up a copy of WORLD CALL the other day and read therein that Christianity in Africa would be the means of defeating communism. The Communists are attacking Africa on somewhat different lines, so there is no direct conflict between them and Christianity.

At the end of 1958, Nasser was told by Russia to keep out of Iraq. He is now changing his policy to do so and to carry out the other half of the Russian instructions—namely, to turn his attention to Africa.

He has established three institutes in Cairo to investigate and organize an African campaign. This campaign will not be based on politics but on religion. His aim is to establish Islam as a basic religion of the African people. This campaign has just about started but already Christianity has lost considerable ground. A few years ago the southern boundary of Islamic penetration was to all practical purposes the southern edge of the Sahara desert.

Now it has established itself in Kenya, Uganda and Congo, and as far south as Angola, Northern Rhodesia, Nyasaland, and Portuguese East Africa. The Islamic religion has a much greater appeal to the African than has Christianity; Islam is more in keeping with his pagan ideas.

It is going to be a hard battle between the Cross and the Crescent. Every Muslim is a missionary, but not so the Christian. He is afraid to confess his faith for fear someone will make a joke of it.

Miss Hallie Makes Her Mark in Mexico

Recently Miss Hallie (Hallie Strange, Disciple missionary in Pabellón, Mexico) had a little birthday party for her niece, Marie, and she invited the women's society of Pabellón. And, since several of her former girls were attending camp nearby, she asked them, too.

When we got there we discovered that there were fifteen ex-alumnae of the Casa Hogar (House that is a Home) present. They got together, and Soledad Galegas, the oldest one, who is now pastor of the Colonia Church in San Luis Potosí, made a little speech to say how much Miss Hallie and the Casa Hogar had meant to them in their youth. Then they sang "O Cristo Mio," which she teaches to most of her girls. It was very moving.

There was Elizabeth Varela, who is studying medicine in Mexico City; Margarita Ibarra, a midwife; Nohemi Garza, secretary of all the Disciple women's work; Pola Saldivar and Margarita Moreno, who are pastors' assistants; little Mereja Ibarra, who with fifth-grade education is teaching sixty ranch children; and the four who are at Mountain of Light Farm studying to be Christian leaders.

It was impressive to see these girls in the group and remember how they came to Miss Hallie as shabby, thin little ranch girls. It is no wonder she cried. Of course many were not there. The girls who had gone back and married on the ranch were at home rearing their Christian families.

—MARJORIE SPICE

Pabellón, Ags., Mexico

Okinawan Leader Gains Her Hearing

Miss Mary Higa, who is in charge of the Okinawa orphanage, Airien-En, returned from America recently after a four-month tour of the United States.

Miss Higa feels that America is the land of miracles. For years she has seen the wonderful things done by the "so generous" Americans for Okinawan children. Then she has experienced a miracle herself. Deaf for more than thirty years, she went to purchase batteries for her hearing aid in the United States, as these are not available on Okinawa. She was examined, and during this examination it was thought that perhaps an operation might help her hearing. The doctor said, "It is a hard operation; we don't know what the outcome will be." But Miss Higa said, "Do it!"

So Miss Higa and the surgeon came together. The right time (two years later would have been too late); the right doctor (the only surgeon in the United States who understands the particular operation); the right place (America, the land of miracles, she said). So now she can hear!

She said, "Now I can hear—so I want to spend all my life making others happy."

—MISS ITOKO MAEDA

Okinawa

Why Do Congo Missionaries Spend Months in Belgium?

There are two main reasons why Belgian Congo missionaries are required to spend several months in Belgium. The first involves only educational or medical missionaries. In order for mission boards to receive government subsidies for their work in Congo, the teachers and doctors must pass the courses offered here. Since the Christian faith can be directly witnessed to in the schools and in the practice of medicine, all the mission boards are eager to satisfy this requirement.

The other requirement arises out of the necessity to communicate fluently in the official language of the Congo, which is French. Although most of the work of the missionary involves the Congolese languages, nevertheless, he is a foreigner, a guest of the country. As such, he must take the initiative in satisfying the government. This necessitates communicating with government officials in their own language.

—DANNY AND NAOMI SPENCER

Brussels, Belgium

Mexican Church in Texas Thanks Disciples of Christ

(EDITORIAL NOTE: *The following letter of appreciation has been written by First Christian Church (Primera Iglesia Cristiana) of Robstown, Texas. This church receives aid through the department of church development of The United Christian Missionary Society.*)

Dear Brothers:

When God called us into his kingdom and we dreamed of establishing a church here in Robstown, it seemed like uphill work and many times discouraging. However, when you, dear Disciples of Christ, came to our rescue, made available and gave us $30,000 through Capital for Kingdom Building, we took heart and went forward. The beautiful sanctuary which your love and generosity provided is nearing completion.

We, the members of Primera Iglesia Cristiana in Robstown, Texas, herewith wish to express our sincere appreciation and gratitude for your help and encouragement. It will indeed be a joy to worship the Lord in a beautiful sanctuary that invites to worship and inspires to a devoted and consecrated life, glorifying our Saviour.

Sincerely yours,
DOROTEO ALANIZ, PASTOR

Pleads for Unity On the Mission Field

Our Lord closed his earthly ministry with the injunction to "make disciples of all nations." He entrusted to the fellowship of the church the responsibility for carrying out the commission. This is a responsibility of every one of us. We are all a part of the body of Christ, regardless of what name we use for the church, and it is to our disgrace that denominational prejudices are greater than our common kinship in God's love.

Nowhere is this more keenly felt than on the mission field where people who have practiced superstitious religions for centuries are brought into the Christian faith, and then are utterly confused by the multiplicity of claims from various groups professing to be the only true church. The whole history of denominationalism is built on personality clashes where mutual love is discarded and where dogmatic opinions cause open chasms. *This is not God's will; it is man's.*

—W. LEE BAGGETT in Parkside Christian Newsletter

Galena Park, Texas

Missionary Worship Service

Theme: *Go Forth, O Child of God*

May

THE worship theme for May is "Go Forth and Serve, O Child of God." This is the fifth in the series based on the theme, "Go Forth, O Child of God." This worship service is intended for use in connection with the study of Africa.

The following suggestions are to guide you in your preparation for leading worship in your group. Scripture references and hymns are suggested from among which you may choose.

A simple pattern is suggested:

Call to Worship

Hymn

Prayer—May be spontaneous or read.

Scripture Reading

Brief Meditation on Worship Theme —This should be the result of your own thinking. The paragraphs interpreting and relating the theme to the study are meant only to be suggestive.

Offering and Prayer—Make the offering an act of worship.

Missionary Benediction

Suggestions for call to worship:

Choose one of the Calls to Worship from pages 53-63 in *Christian Worship: A Hymnal,* or arrange for a few moments of soft music. Many homes have record players. Two or three voices humming in unison can be effective.

Suggestions for hymns:

306—O Master, Let Me Walk with Thee
308—O Jesus, I Have Promised
323—Awake, Awake, to Love and Work
The numbers given are from *Christian Worship: A Hymnal.*

Suggestions for scripture reading:

Luke 4:40, 42-43, wherein Jesus goes about healing.
John 21:15-19, wherein Jesus says to Simon Peter, "Feed my sheep."
Matthew 25:31-46, wherein Jesus says, "As you did it to one of the least of these my brethren, you did it to me."

Interpretation of theme:

You may want to begin your meditation by referring to the fact that Jesus' ministry was not only a teaching ministry but also a healing ministry. While his primary concern was for wiping out guilt, for forgiveness, for redemption, nevertheless when he saw human need he responded to it in compassionate service.

Our ministry should be such a ministry, motivated by love. We should never entirely lose sight of the fact that man's deepest need is for Christ and the healing and redemption which come through him, but we should also keep ourselves always ready to reach out in response to need.

You may want to dwell a little on some of the excuses we use for not accepting our responsibility for service. Do you find yourself thinking that since there is so much need, your little bit of help cannot make much difference, so what's the use? Do you hear yourself saying that your own loved ones require so much of your time and service that you have none to spare for others?

You will want, at the close, to return again to the thought that service is only the compassionate response of the loving heart to human need; that service which is not prompted by love, which is not a tangible means of telling another of God's love, is poor service indeed.

You may want to talk with your Service Director so that you can relate this worship service to the service projects on which your Fellowship is engaged.

Relation of worship to study:

You will want to relate this to your study by remembering that the missionary's primary objective is to witness to Christ, to tell the world of his power to redeem and bless, but that the missionary often reveals his love through his practical service. One example of this practical service is the medical ministry. Disease is rampant in the Belgian Congo and physical suffering is a daily companion of many. That is why every mission center has at least a dispensary if not a hospital. That is why so much emphasis is being placed on training medical workers.

Unity Institute

"OUR Unity in the Community" will be the theme of the Fifth Ecumenical Institute for Christian leaders to be held at beautiful Blue Ridge Assembly, North Carolina, July 17-22. This Institute is being sponsored by the southern office of the National Council of Churches.

The purpose of the institute is to manifest oneness in Jesus Christ as divine Lord and Saviour; to strengthen understanding and promote cooperation among communions; to find ways of doing things together as churches and church people; to provide inspiration, fellowship and ecumenical education.

A giant Bible Hymn Festival will open the institute on Sunday evening, July 17. Church choirs from the vicinity of Black Mountain and Asheville will comprise the festival choir. W. D. Weatherford, founder of Blue Ridge Assembly, will bring the message at this service and speak on "Our Unity in the Community."

Bible study will be at the heart of the institute. Bible lectures will be given daily by Franklin H. Littell, professor of church history at Candler School of Theology, Emory University. Dr. Littell will base his lectures on the book of *Ephesians* and relate them to the institute theme. Dr. Littell has lived in Germany and become associated with the Kirchentag movement.

Some workshops tentatively scheduled are Use and Understanding of the Bible, Areas of Rapid Social Change, Christian Responsibility for Freedom, Training Council Officers and Leaders, Christian Missions, Depth Bible Study, and Town and Country Churches.

Church leaders from all communions and races are invited to attend.

In Memoriam

Mrs. James Stephen Lincoln, Jan. 5, Cainesville, Mo. Prior to her protracted illness, she was a devoted worker in the Christian church and at one time served as district president of CWF and on the state board of CWF. Age 72.

Mrs. Nannie Highland Lee, Jan. 27, Mt. Sterling, Ky. Spent her life in the Somerset section of the county. While a girl joined the Somerset Christian Church where her grandmother was a charter member. (Church organized in 1829 by Raccoon John Smith.) A faithful worker in CWF and church until her death. Age 77.

Mrs. H. A. (Pearl) Horn, Jan. 23, Hiawatha, Kans. Church member since eleven years of age. Intensely devoted and loyal to the church and active in CWF. Was World Call secretary many years. She taught in primary department 25 years. Active in Girl Scout work since 1941, and was scout registrar at time of death. A truly Christian person. Age 64.

Mrs. Norvell (Mina L.) Ockerman, Jan. 12, Bloomfield, Ind. Faithful worker in missionary society for years. At time of death she was clerk, historian and librarian. Though ill, she never lost interest in people and work of the church. Active also in state, district and county women's work. Age 65.

WORLD CALL

For Adult Mission Study

MAY

A Day in the Life of a Congo Woman

Theme

Africa

By KATHRYN WILLIAMS*

Characters—Mboyo Malia, Losengya Miliama, Bikoto Louisa, Mputu Laele.

Properties—Drum, short broom, clothes, fruit, knife, bowl, basket, short-handled hoe, long knife, wood, doll (baby), a low stool. Let each be responsible for her own properties.

Pronunciation Key—Vowel sounds are as follows: *a* as in father; *e* as in they; *i* as in machine; *o* as in note; *u* as in rule. The *g* is always hard. When a word commences with an *m* followed by a consonant the *m* is pronounced with the lips closed. An even stress is laid on all syllables.

Costuming—The design of the BLOUSE is varied in Congo, according to the creativeness of the tailor. The lower part of the blouse is gathered or pleated onto the upper part just below the bust line. The blouse should come about eight inches below the waist.

The SKIRT is one straight piece of material about two yards wide and long enough to reach the ankles when tied at the waist. It needs to lap over about two feet in order to stay together in front. The skirt is wrapped around at the waist on top of the blouse.

A silk scarf for the head.

Barefoot or sandals.

Directions—Mboyo's low stool should be placed a little to the left. A map of Africa should be in view behind them.

—Photo by Clarence Williams

The woman on the right has made herself a dress which is a compromise between Congolese and Western styles. The woman on the left has two skirts, which is common. When she carries a baby she will tie him on with the second skirt. When it rains she puts it over her head; when it is cool she wears it like a stole.

(Mboyo Malia enters.)

MBOYO: Will you imagine that I am a Congo woman here to tell you something about my country? Let's begin with an African greeting. *Oya?* You have come? and the response, *O, njoya.* Yes, I have come. Now shall each of us turn to a neighbor and greet her? *Oya? O, njoya. (Mboyo waits for the greetings.)* Now, shall we all shake hands with each other, as we do in our country? *(Mboyo demonstrates, gripping the thumb instead of the palm. When the group is quiet, Losengya, Bikoto, and Mputu enter.)*

I am Mboyo Malia and these are my friends, Losengya Miliama, Bikoto Louisa, and Mputu Laele. We live in Mondombe in the equatorial province of the Belgian Congo. *(Mboyo points to Mondombe on the map.)* Would you like to know how we live? *(Mboyo sits down.)*

Losengya Miliama's husband, Longomo Jean, works in the carpenter shop. *(Drum beats in the background.)*

LOSENGYA *(stepping forward):* The drum beats at 5:30 in the morning, telling us to get up and get ready for the day. Jean and I have three children: Lonongo Rosa, one year; Bangao Petelo, five; and Bokoto Paul, seven. *(Drum beats again.)*

When the drum beats at 5:55, Jean goes to the church for morning devotions and Paul goes to school which begins at 6:00. After they leave, I get ready to do my work around the house. *(Losengya starts her work, pantomiming as Mboyo speaks.)*

MBOYO: Losengya sweeps with her short broom, which is made from the leaves of the palm fronds. She gathers her clothes and goes to the river to wash and bathe her children. When she returns, she spreads the clothes on the grass to dry. *(Losengya exits right.)*

Bofambu Pierre, the husband of Bikoto Louisa, is a nurse at the hospital at Mondombe.

BIKOTO *(stepping forward):* Bofambu and our two school children come home for breakfast at 8:00. This is a practice which we have learned from the white people. We can work better with three meals a day than we could with one big meal each day about 4:00 p.m., which was the old custom.

MBOYO: Bikoto prepares fruit for her husband and children. *(Bikoto pantomimes as Mboyo speaks.)* They will also eat some bread which is made two or three times a week and stored in leaves by the fire. This they will dip into *banganju,* greens which were cooked with palm oil yesterday. *(Bikoto exits right.)*

Mputu's husband, a school teacher, Bokako Pierre, has returned to school after breakfast.

MPUTU *(stepping forward):* Today I must work in my garden, which is a mile and a half back in the forest. It is time to plant manioc again.

MBOYO: Mputu ties her baby on her hip. *(Mputu pantomimes as Mboyo speaks.)* She puts her basket on her back. She picks up her short-handled hoe and her long machete. She calls little Malia, aged four, to follow. Off they go on foot to the garden. *(Mputu goes out.)* Her load now is light, but when she returns in the heat of the afternoon, it will be heavy. And in addition to her load she carries the burden of malnutrition, malaria, pinworms, hookworms, anemia, and possibly other things. *(Mputu returns, pantomiming as Mboyo speaks.)*

Mputu digs holes and plants cuttings of *toko* which will mature in about nine months. Then she must gather wood for the cooking. *(Mputu fills her basket with wood and exits right as drum beats.)*

I've talked so much that I almost forgot the women's meeting. There's the drum, and the meeting will begin in fifteen minutes. We must hurry. *(She rises, puts her hand to her mouth and calls.)* Losengya, Bikoto, Mputu!

WOMEN *from off stage):* O. . .

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*Kathryn (Mrs. Clarence) Williams is a missionary with The United Christian Missionary Society serving in the Belgian Congo. The Williamses went to Africa in 1953. They are at present located at Boende, one of the two urban centers in the Disciples of Christ Congo Mission territory.

Youth and Missions

Travel Conference Abroad

IN separate groups, senior highs, college students and older youth will travel through Europe and Britain, June 21-August 11, to participate in the World Convention of Christian Churches in Edinburgh, the Ecumenical Youth Assembly, Lausanne, Switzerland, a work camp at Agape, Italy, and see the passion play at Oberammergau, Austria.

Flying from New York to Amsterdam and proceeding by chartered buses, the groups will view the Peace Palace at The Hague, pottery factory at Delft en route to Brussels to visit with missionaries (the Behlers, Dugans, Farmers, Galushas, Heimers, Spencers and Testermans) and the Jean Bokeleale family of the Belgian Congo. In Paris Bill Nottingham will show relief work of our churches through Cimade. Through the Paris Missionary Society, conversations are being arranged with President de Gaulle about France's role as mother of several African colonies.

European life as enriched by chaplains of servicemen will be revealed at Wiesbaden, Germany. Art and music will come alive in Florence, Salzburg, Heidelberg, and London.

This travel conference purposes to help youth better understand whom they may yet become by experiencing life as a tour member (similar to the newer style of summer conference). Tour members will see in western Europe the home of several civilizations and eras.

To be eligible, youth must have completed the ninth grade, be less than 30 years of age, and be an active church member and seriously interested in the responsibility of a Christian in today's world. Complete cost of the seven weeks abroad is $1,059 from New York. Optional return after August 11 is possible. For an application blank write Charles C. Mills, 222 S. Downey, Indianapolis 7, Indiana, before April 15.

Who runs the tour? Its members, including five counselors, who are experienced in work camps and tours and have traveled in Europe. The counselors are Mr. and Mrs. Paul A. Crow, Jr., of Hartford, Conn., and Alabama; Newton B. Fowler, Chaplain and Professor of Religion, William Woods College, Missouri; and Mr. and Mrs. Charles C. Mills, Indianapolis.

—Charles C. Mills

Caught in a Trap? Let Summer Release You

To College and Seminary Students:

Do you feel trapped? Is your world too small? Too much sameness? Same crowd saying the same things and going the same places? Is your thinking also trapped? Same old thoughts over and over?

Let summer activities in volunteer Christian service widen your world and build an outreaching attitude which will dissolve your feeling of being trapped in a narrow groove. They can help you reach out for new experiences, new friends, and new insights and understanding. You may find new ideas for a career.

If you have completed high school and are eighteen, several lines of work are open to you in North America. If you are a college or seminary student nineteen years of age or older, opportunities abroad will beckon you.

Four U.S.A. Projects for 1960

For the young person looking forward to social work or to the ministry, our brotherhood is offering a variety of activities, provided in four projects.

At Hereford, Texas, sixty miles southwest of Amarillo, volunteers will aid in the construction of a community center adjacent to a camp for migrant agricultural laborers. Hereford is the center of an agricultural area which produces an abundance of vegetables. In the summer approximately 8,000 people are crowded into the barracks in the camp. College men and women may apply for admission to this work camp. They may give seven weeks of service.

For youth interested in gaining experience in working with the mentally ill, there is offered an internship at the Richmond State Hospital, Richmond, Indiana. For six weeks the intern may work directly with patients, under the supervision of staff personnel. He may lead the singing in the wards, talk with lonely patients, or plan and direct craft activities. To add to the value of his experiences, he would have the privilege of spending several hours each week in discussion with staff members plus doctors, psychologists, and other specialists.

A Project for City Children

A neighborhood-centered program for children in Jersey City, New Jersey, offers valuable first-hand experience in community service through a religiously oriented program. Young people will spend their first week in orientation and the following six weeks at work on the program, which serves each summer about 225 children who have no place to play but hot sidewalks or dangerous streets.

An increasing number of serious-minded college students are realizing the importance of social and religious work in the inner city and are preparing for careers which will serve people who live in these crowded areas. A project in an inner-city Protestant parish in Cleveland, Ohio, offers the student an experience in which he may test his inclination for a career in such work.

The young person may teach in daily vacation church school or serve as camp counselor. He would probably lead one of the teen-age special-interest groups. He might participate in the survey of an inner city neighborhood. Interns with the required skill may help in secretarial work.

If you wish to have the details on any project, send request to Mrs. Ruth Milner, Social Welfare Department, 222 S. Downey Ave., Indianapolis 7, Indiana.

—Mareta Smoot

← In Europe the tour begins in Amsterdam, south to Italy, to Amsterdam and Scotland.

WORLD CALL

Wild Apples

A Children's Story

By LEONA HARLEMAN

JIMMY dashed into the living room of the Boys' Dormitory at Yakima Indian Christian Mission. "The apples down by the little stream should be ripe now, Mrs. Darby," he said.

Mrs. Darby, the boys' housemother, looked up from the shirt she was mending. "Fine," she answered. "I'll give you a sack and you can bring back some for the rest of us. Maybe you will need some help. Fifteen boys can eat a lot of apples."

All the boys at the Mission love to go down and pick apples in the fall. It is such a fine walk down past the barn to the stream where they catch such nice trout every spring for Mrs. Darby to fry for their Sunday night supper.

There are many streams like this one near Mt. Adams in the state of Washington. The snow on the high mountains melts in the warm spring sunshine and sends these lively, clear little streams down through the sagebrush and pasture lands on this far corner of the Yakima Indian Reservation. Early spring flowers—wild iris, tiny yellow coyote eyes and dainty blue windflowers—bloom along the banks. Then in the autumn the streams become dry until the next spring.

Jimmy with his friends, Tommy, Lester and Jasper, followed the stream bed across the fields. They practiced bird calls as they trudged along.

Soon they reached the clump of apple trees. "Hurry up! I'll be the first to the top of that biggest tree," said Tommy. The rest were right behind him. Each boy chose a tree and was soon scrambling to the top.

In just a few minutes they had filled their bag with fine juicy apples, but before turning back they sat down in the shade of the trees.

"I was just wondering about these apple trees," said Jasper. "I've seen them so many times along the streams, far from any house. Where do you suppose they came from?"

"I can tell you," said Lester, happy to know something that Jasper did not. "My grandfather—you know—the Chief, says that one of the first white men to come to our Yakima country here in the state of Washington was a Methodist missionary. The Indian people called him 'Father Wilbur.'

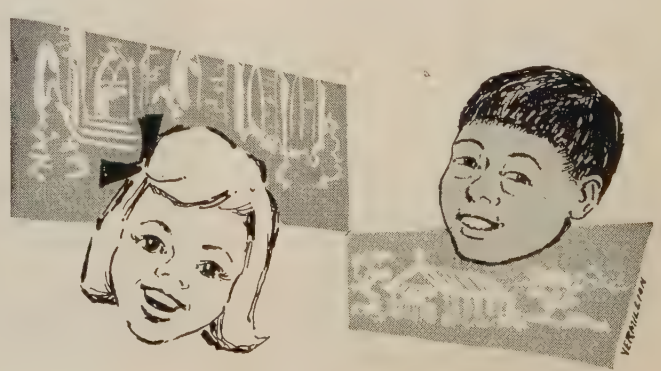
"Father Wilbur did a lot of pretty nice things for our Indian people about a hundred years ago. Some folks say that he went down to Fort Vancouver and brought back some young apple trees. Others say that someone brought them to him on a wagon train from back East.

"You see, he had watched streams like this one running down from the melting snow on Mt. Adams every spring. He thought it would be a good thing to have some fruit growing out here, something besides huckleberries, that is.

"So now whenever you eat some of these 'wild apples' just remember that you're eating them because Father Wilbur had a real good idea—and did something about it. Come on, we had better start back. From the looks of the sun it's about time to feed our rabbits."

Slowly the boys got up and started for home. Jimmy was the last to leave. As he shouldered the bag of apples he said thoughtfully, "That's a pretty good thing to be remembered for, isn't it? Wonder what people will remember me for?"

"You know, Jimmy, that's something to think about," Jasper said, as they jumped the dry creek bed, heading for home and their rabbits.



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WORLD CALL

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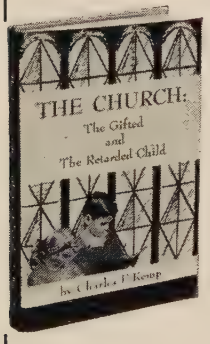

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Air Force Recalls Manual

U. S. Air Reserve Indoctrination Material Casts Reflection on Loyalty of Protestant Ministry

THE United States Air Force has withdrawn from distribution an Air Reserve Training Manual that cast reflections on the loyalty of Protestant clergymen and cited alleged Communist sympathies of the National Council of Churches.

Secretary of the Air Force Dudley Sharp issued a statement "categorically repudiating" the training manual as "representing Air Force views."

He acted after Defense Secretary Thomas S. Gates, Jr., received a strongly worded protest from the National Council concerning the manual.

Secretary Gates later promised a "full investigation and explanation" to the National Council of Churches for the manual.

Gave Verbal Apology

The secretary gave a verbal apology to James M. Wine, the Council's associate general secretary for interpretation. Secretary of the Air Force Dudley Sharp attended the conference with Mr. Wine and National Council officials which took place in Mr. Gates' office at the Pentagon.

The manual is volume 7 of a series designed for indoctrination of Air Force Reserve Non-Commissioned Officers. It instructs them in how to maintain security at an Air Force base.

In addition to routine instructions on how to mount sentries, secure proper pass identifications at gates, maintain watchdogs, etc., it has a chapter (15) on "security education and discipline" among Air Force enlisted men. The chapter contains a section on Communist tactics of subversion. Immediately following a discussion of the manner in which former Army Sgt. David Greenglass confessed he was duped into giving atom bomb secrets to convicted and executed atom spy Julius Rosenberg, the manual enters a discussion entitled "Communism in Religion."

Manual Warns Reservists

Citing "a variety of authoritative sources," the manual warns the reservists that "there appears to be overwhelming evidence" of "infiltration of fellow-travelers into churches and educational institutions."

"The National Council of Churches in the U.S.A. officially sponsored the Revised Standard Version of the Bible," the manual states. "Of the 95 persons who served in this project, 30 have been affiliated with pro-Communist fronts, projects, and publications."

In addition to its attack on the National Council of Churches and the Protestant clergy generally, it contains other controversial statements such as "Another foolish remark often heard is that Americans have a right to know what is going on. Most people realize the foolishness of such a suggestion."

It advises airmen to see that "public news media present only as much information as the government wants to release."

The training manual is the second such Air Force textbook to draw fire from churchmen recently.

An Air Training Command Manual issued at Keesler AFB, Miss., also drew critical comments for a section instructing airmen assigned as officers' aides in how to mix drinks. This manual advised enlisted men on how to wash dogs, tend to potted plants, and set tables. It also was withdrawn after it drew Congressional criticism.

A copy of the controversial manual reached the National Council of Churches after it had been used in an instruction class in New Jersey and was shown by a reserve officer to his pastor who immediately contacted Council officials in New York.

Wrote Letter to Gates

After ascertaining that the manual was an official government publication authorized for use in training reservists, Mr. Wine, as the National Council's associate general secretary for interpretation, wrote an indignant letter of protest to Defense Secretary Gates.

"The appearance of this material, in the circumstances, is a patent contravention of the First Amendment to the Constitution," Mr. Wine declared, adding:

"To imply some relationship between the Revised Standard Version of the Holy Bible and Communism is insidious and absurd. To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist Party is an example of irresponsibility at its worst."

—RELIGIOUS NEWS SERVICE

If a man loses his life in an adventure for selfish purposes, his life is wasted; if in an adventure for God, it is wisely invested.

—STEVEN BARABAS

Book Chat

(*Continued from page* 18)

arresting. To see the old theme in a new light requires genius, and this seems to be the case with this fine preacher.

THOSE who like to build themes around the characters of the New Testament will value William Barclay's *The Master's Men*. This celebrated British writer has a chapter on each of the disciples. Each of the chapters is a scholarly analysis of the biblical sources followed by a popular homily concerning the character involved. This is a useful book for teachers, church leaders and preachers.

James E. Sellers' *When Trouble Comes* is a three-part book dealing with natural evil, evil resulting from sin, and the evil of suffering. The author does not pretend to solve the problems of evil, but he does encourage people to face the evil forces both without and within. Each chapter is a simple discussion followed by several questions. For that matter, Jesus did not explain evil. He accepted it as a part of the universe he lived in and taught his followers to face it. Dr. Sellers is assistant dean of the Divinity School at Vanderbilt and has degrees in both engineering and journalism as well as in divinity.

Books Mentioned in Book Chat

The Population Explosion and Christian Responsibility, by Richard M. Fagley. New York. The Oxford Press. 260 pp. Price, $4.25.

Thirty Years with the Silent Billion, by Frank C. Laubach. New York. Fleming H. Revell Co. 383 pp. Price, $3.95.

The Dark Road to Triumph, by Clayton E. Williams. New York. Thomas Y. Crowell Co. 110 pp. Price, $2.75.

The Master's Men, by William Barclay. New York & Nashville. Abingdon Press. 137 pp. Price, $2.00.

When Trouble Comes, by James E. Sellers. New York & Nashville. Abingdon Press. 128 pp. Price, $2.00.

Book of the Month

God's Word to His People, by Charles D. Kean. Philadelphia. The Westminster Press. Price, $3.50.

The Christian Literature Commission of Disciples of Christ recommends for April reading *God's Word to His People,* by Charles Duell Kean. Reviewing the book is George E. Wascovich, minister of First Christian Church, Fort Wayne, Indiana. Mr. Wascovich writes:

"*God's Word to His People* is a lucid effort to set forth the Bible as a document designed to be read as the proclamation of the judgment of God and the providence of God to individual men and to social groups who are alert enough to see their historical predicament in the light of certain basic understandings about the nature of man and the universe.

"This book is an excellent exposition of the premise that one cannot understand the Bible from the 'spiritual dictionary' approach, but that the Bible is the continuing record of the continual effort of men in many ages to set up the 'ideal commonwealth of God.' The Bible is seen then as the visible symbol of the continuing family life of the holy people of God through many centuries."

Primer on Roman Catholicism for Protestants, by Stanley I. Stuber. New York. Association Press. $3.50.

This is a new revised edition of a valuable book issued in 1953. It has been checked for accuracy with Roman Catholic scholars. Written objectively, it answers many questions as to differences in beliefs of Protestants and Catholics.

Publications Received

The Rule of God, by G. Ernest Wright. New York. Doubleday & Co. $2.95.

The Watchman, by C. Edward Hopkins. New York. Thomas Y. Crowell Co. $2.95.

The Dark Road to Triumph, by Clayton E. Williams. New York. Thomas Y. Crowell Co. $2.75.

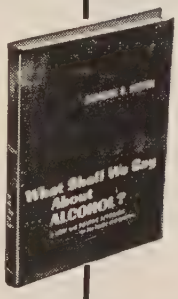
The Bible Word Book, by Ronald Bridges & Luther A. Weigle. New York. Thomas Nelson & Sons. $5.00.

Thirty Years with the Silent Billion, by Frank C. Laubach. New Jersey. Fleming H. Revell Co. $3.95.

Young Couples Make Money Work. 15-page booklet free on request from Mrs. Marion Stevens Eberly, Institute of Life Insurance, 488 Madison Ave., New York 22, N.Y.

One out of Four, by Myrtle Williamson. A per-

NEW BOOKS YOU'LL WANT TO READ AND TO RECOMMEND



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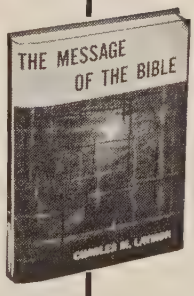

The Message of The Bible

CHARLES M. LAYMON, EDITOR OF *THE INTERNATIONAL LESSON ANNUAL*

Dr. Laymon presents a simple method of reading the Bible that will help the reader discover the great treasures the Scriptures hold. He looks at the types of literature that are found in the Bible, at the viewpoints of the authors, and suggests some available study helps. **$1**

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sonal experience with cancer. Richmond, Va. John Knox Press. $1.50.

Church Music and Theology, by Erik Routley. Philadelphia. Muhlenberg Press. $2.25.

The Kindled Flame, by Rita F. Snowden. Philadelphia. Muhlenberg Press. $1.50.

High Is the Wall, by Ruth Muirhead Berry, paper cover edition. Philadelphia. Muhlenberg Press. $1.25.

Primer on Roman Catholicism for Protestants, new revised edition, by Stanley I. Stuber, New York. Association Press. $3.50.

The Church in the World of Radio-Television, by John W. Bachman. New York. Association Press. $3.50.

This Is God's World, by Mabel A. Niedermeyer. Revised edition. St. Louis. The Bethany Press. $1.75.

The Bible Herb Book, by Marian Maeve O'Brien. St. Louis. Bethany Press. Paper, $1.95; cloth, $2.95.

The Glory of Christian Worship, by G. Edwin Osborn. Indianapolis. Christian Theological Seminary. Cloth, $2.00; paper, $1.00.

Awake My Soul, the story of Philip Doddridge, by Maldwyn Edwards. Nashville. The Upper Room. Single, 15¢; 8 for $1.00.

Preaching from Revelation, by Albert H. Baldinger. Grand Rapids. Zondervan Publishing House. $2.00.

The Teaching of Calvin for Today, by Harold J. Whitney. Grand Rapids. Zondervan Publishing House. $2.95.

Tempest Over Scotland, the story of John Knox, by Norman E. Nygaard. Grand Rapids. Zondervan Publishing House. $2.50.

Revivals of the Old Testament, by C. E. Autrey. Grand Rapids. Zondervan Publishing House. $2.95.

The Minister and His Ministry, by Mark W. Lee. Grand Rapids. Zondervan Publishing House. $3.95.

Why Did Christ Die? by F. E. Marsh. Grand Rapids. Zondervan Publishing House. $2.95.

Exploring Your Bible, by John P. Oakes. Grand Rapids. Zondervan Publishing House. $2.95.

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Audio-Visual Suggestions

Bible Scrolls and Bible Cities are two color-filmstrips that comprise a kit, "Buried Treasures in Bible Lands," produced by Family Filmstrips for use with intermediates through adults.

Bible Scrolls. In this filmstrip, color photography reveals recent archaeological findings in the Holy Land. The filmstrip tells the story of the Dead Sea Scrolls and interesting facts about the Essenes. This filmstrip could be used with lesson units on "Understanding the Bible." (Sound filmstrip; 60 frames; 33⅓ rpm record; color; rental, $2.50.)

Bible Cities. Through color photography taken in the Holy Land, this filmstrip shows a number of ancient Bible cities related to scenes of the Old and New Testament stories. Bible cities included in the filmstrip are Dothan, Jericho, Gibeon, Shiloh, Hebron, Shechem, Samaria-Sebaste, Byblos (Gebal), Baalbeck, Jerash (Gerasa), Megiddo, Petra (Sela), and Jerusalem. This filmstrip provides helpful Bible background information. (Sound filmstrip; 58 frames; 33⅓ rpm record; color; rental, $2.50. Sale price of the kit is $16.50.)

Where Jesus Was Born and Where Jesus Worked are two sound-filmstrips which make up the "Where Jesus Lived" series, produced by Family Filmstrips for use with primary children.

Where Jesus Was Born shows many of the scenes relating to the birth of Jesus in Bethlehem and his boyhood in Nazareth. It portrays the atmosphere of the village and illustrates scenes that were familiar to Joseph and Mary. It shows other scenes in and around Nazareth. (Sound filmstrip; 25 frames; 33⅓ rpm record; color; rental, $1.50.)

Where Jesus Worked. This filmstrip shows many of the scenes relating to the stories about the way in which Jesus worked. The pictures trace the condensed chronology of his ministry, and those pictures related to Jesus' life and teachings that are part of the primary curriculum are shown. (Sound filmstrip; 18 frames; color; 33⅓ rpm record; rental, $1.50. Sale price of the kit is $11.00.)

(Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri. Purchase only from Christian Board of Publication.)

A Bowl of Hope a Day

CWS Food Aids Koreans

By WILLIAM GALE*

KOREA has never been able to produce enough food to feed all its people adequately and the situation has grown steadily worse since the Korean War.

Today, six years after the fighting, a hard core of about two million people still need help desperately if they are to maintain themselves at a bare subsistence level. They are scattered from westernized Seoul to primitive and remote mountain villages which seem not to have changed for generations.

It is comparatively easy to distribute food and clothing to the widows, orphans and old people living in the many institutions set up in Korea for their care since the war, but reaching the widely scattered victims of war and poverty presents a definite problem.

Way to Help 75,000

However, a way to help at least 75,000 of them has been found by the churches working together through Church World Service in Korea. This has been through the establishment of feeding stations, each tailor-made to fit the particular needs of its locality. One hundred and twenty such stations have been set up in various parts of the country.

In Seoul, one station on the grounds of a large missionary hospital near the Seoul railway station provides food for more than 700 meagerly paid laborers and for 1,300 needy people living in shacks and tents in the area.

Another feeding station is in a tiny mountain hamlet 200 miles south of

*Mr. Gale, a member of the Protestant Episcopal Church, has served in Korea for three years in the ministries of relief and rehabilitation carried on there by the American churches under the general direction of Church World Service. Disciples of Christ share in the world-wide program of Church World Service through their annual Week of Compassion offering.

Her gift annuities established a living memorial to her husband and lasting benefits for home missions

WALTER M. JORDAN was the first Disciples of Christ minister in the state of Montana. He was born in the western cattle country in 1865. He grew up there, and after college returned to preach in his native state. Later, he became state secretary of the Montana Christian Missionary Society. Mr. Jordan passed away in 1927.

Mrs. Jordan was Jeannie Coe, a native of Iowa. For many years she served as state secretary of Christian women's missionary organizations in Montana. The Jordans were both deeply interested in missions. They gave themselves and their money generously to the cause of Christ.

At her death in 1956, Mrs. Jordan's five annuities with The United Christian Missionary Society were released to establish the Walter M. Jordan Permanent Fund for Home Missions. The United Society uses the income from this invested fund for work in home missions, as designated by Mrs. Jordan.

This and other gifts stand as living memorials to the Christian devotion of this couple.

For information and assistance in establishing a living memorial write to:

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Missionary Society

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Seoul. Here 500 impoverished farmers and villagers are given a daily bowl of hot cornmeal mush. Many of them walk as far as three miles to get their daily ration.

One of the most encouraging aspects of this program is that responsibility for it is shared by Korea Church World Service and the local Korean community and churches.

The foods are United States surplus commodities donated by the American government and distributed through funds given by American churchgoers in appeals like the Week of Compassion, Share Our Surplus, and One Great Hour of Sharing. These funds also assist in erecting the feeding stations and with fuel, labor and administrative expenses.

The feeding station program has many potentialities. The stations are points of contact between representatives of our churches and people who need help of all kinds, not food alone.

For example, this year more than two million pounds of used clothing were sent to Korea, donated by churchgoers in the United States and Canada. Much of it went to residents of social welfare institutions, but two huge distributions of winter and summer clothing were made at the stations.

In this work non-Christians among the recipients—in preponderant majority—are seeing for the first time tangible evidence of Christian love and concern demonstrated not only by a foreign religious relief agency but also by Christians among their own people.

Korea is going through many social changes. A centuries-old society based on the teachings of Confucius is breaking down, and new concepts and methods are being adapted for Korean use.

The church and its Christian witness are playing a vital part in this change, introducing—among other concepts—the idea of social responsibility in the larger community beyond one's own family. The entire Korea Church World Service program is attuned to this concept.

Your Church—

Are You In a Rut?

(*Continued from page* 18)

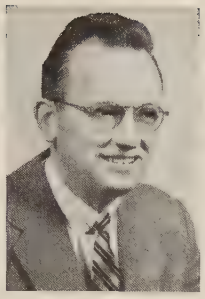
every handclasp, how will the lost sheep know he is wanted, needed and included?

STEWARDSHIP, to some church members (even to some members of the stewardship-finance department), means finance—budgets, accounts, canvasses, statements, deficits, surpluses, records—and nothing more. To the Christian who knows the Bible, both the Old and New Testaments, stewardship means the recognition of God as owner of everything, with man gladly becoming his steward. God shares his creation with man and allows man—even makes it an obligation for man—to use the wealth of the universe and his own life in harmony with the purpose of divinity. What a difference this concept will make in the way church members will support the budget! And they will spend the Lord's money more carefully, too.

WORLD OUTREACH. Time was when we talked of "Our Christ," "Our Gospel," "Our Church." We spoke of foreign missions with a feeling of superiority that was detected by converts in other countries. We took our culture—the bad along with the good—and transplanted it with the message of Jesus Christ.

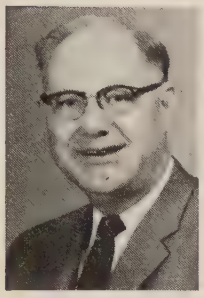
Then we gained insight enough to see what Jesus had been saying long ago, that this is one world and that all of us are brothers. We have different needs and we can learn from each other. "Our Father" includes every race, every person. We are equal in God's sight. That concept changed our methods. "Missions" became "mission" and we all came

W. C. Newman



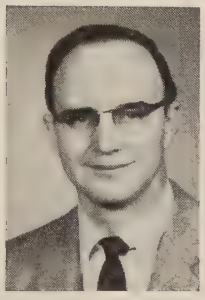
P. L. Gould

S. L. Shippey



R. R. Knight

B. L. Stephens



B. J. Hannon

Churches Added In EHP Program

Six Congregations See Value in Good Reading

SEVERAL new enrollments have been made by churches in the World Call *Every Home Plan*. These churches will send World Call into the homes of all contributing members. We list here the following such churches and their ministers:

First Christian Church, Mansfield, Ohio, *William C. Newman*, minister.

First Christian Church, Wadsworth, Ohio, *Philip L. Gould*, minister.

Georgetown Christian Church, Georgetown, Ohio, *Stanley L. Shippey*, minister.

Church of Christ (Disciples), Canton, Pennsylvania, *Ralph R. Knight*, minister.

First Christian Church, Monongahela, Pennsylvania, *Barney L. Stephens*, minister.

Central Christian Church, Fairmont, West Virginia, *B. J. Hannon*, minister.

one step nearer the Kingdom of which Jesus spoke.

Worship can be a habit of weekly attendance at church for prestige purposes or it can be a sacred hour of divine communion for which members wait in expectation and surrender to God.

Christian Education can be an accumulation of attendance rewards, inferior songs, unprepared leaders, inadequate facilities and false motivation, or it can be an attempt to help persons of all ages to know God, Jesus Christ, the Bible and the church, and to mature in their own growth and associations until they feel their kinship with humanity and their dependence on God.

Christian Action-Community Service can be continued arguments based on ignorance and prejudice, or it can be an attempt to enlighten members on social issues so they will be concerned, intelligent voters working for a Christian community, nation and world.

Yes, some congregations will need to re-evaluate their motives and basic objectives before they will know whether they are doing a good job or not—but we are sure they will conclude that it was worth the effort.

"School of 600"

M.C.I. Plans a Playschool Program to Teach English

THE summer playschool program at Mexican Christian Institute, San Antonio, Texas, this year will feature a "Little School of the 600." The emphasis will be placed on the teaching of the 600 most essential English words.

M.C.I. is a home missions Christian service center founded by Disciples of Christ to serve Mexican Americans.

The "School of the 600" will seek to prepare children "to keep up with the rest of their class in the first grade of the public school." Children will be selected from among those who will be six years of age before next September and who do not speak any English. For a period of eight weeks they will be taught 600 words through play, stories, visual aids and games.

Last year seventy-five children 6 to 8 years of age were enrolled in the playschool. They engaged in games, singing and crafts. Twice a week they went swimming. All the singing was done in English.

LAYMEN Bear Witness to their FAITH

For the months of May and June, The Upper Room publishes its annual "Lay Witness Number". This issue is written entirely by laymen from all walks of life, whose thoughts and experiences bear witness to their faith.

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The Meaning of Fréjus

When the Little City on the French Riviera Faced Tragedy, Christians Around the World Responded

By WILLIAM J. NOTTINGHAM*

FRÉJUS and St. Raphaël are twin cities on the French Riviera. A few miles in one direction are Cannes, Nice, Monaco; in the other, St. Tropez, Toulon, Marseilles. French bus drivers stop at different points along the road to show the passengers the national colors in full view: red cliffs, white sand, blue water. Palm trees and exotic plants decorate the seaside resorts, where hotels bearing English or Italian names show the international popularity of the Mediterranean coast.

Fréjus is the older city, with a Romanesque abbey from the twelfth century set on a central hill. An even older baptistry witnesses to the practice of immersion in the early centuries of the Christian era. Fishermen and townspeople lived close together along narrow streets, their aged houses hiding from sight the 2,000-year-old remains of a Roman arena. Today the arena stands alone!

St. Raphaël developed with the tourist trade during the last centuries. It grew until incorporation with Fréjus came to be considered. Its hotels needed a sure water supply to carry on during the hot summer months, and a dam was constructed at Malpasset. An expert in the meaning of words pointed out that the primitive name of the area meant "crumbly rock," but the magnificent 200-foot-high dam was built five miles above Fréjus during 1959.

Two weeks after it was inaugurated, the rains came, the lake rose, the ground gave way, and a mountain of rushing water fell on a population of seven thousand persons. Hundreds of trucks and cars were tossed end over end, railroad tracks twisted like barbed wire, a desert of mud spread everywhere, and roads cut for hundreds of yards by a wall of water 25 feet high and 500 yards wide.

*Mr. Nottingham, a minister of Disciples of Christ, is a fraternal worker with CIMADE, French Protestant ecumenical relief organization. He is sponsored by the Council on Christian Unity and supported with Week of Compassion funds.

500 Were Killed

On December 2, 1959, at about 9:30 at night, approximately 500 persons lost their lives, two thousand were made homeless, and national mourning spread throughout France.

Immediately rescue operations were put in motion on a massive scale. The American Mediterranean Fleet was in the vicinity and rendered vital aid, hauling people out of the sea and providing emergency supplies ashore. The French army and naval installations, though badly battered themselves, provided the main contingent of rescuers. French sailors tied bedsheets together and made a chain to stop children from being swept into the sea. Helicopters were the only means of mechanical aid. Divers searched the wreckage.

Two hotels at St. Raphaël, the "Hermitage" and the "Diana," are homes for aging Russian refugees. CIMADE, the World Council of Churches, the Tolstoi Foundation, and other organizations cooperate in sponsoring them. With five similar homes in Cannes and one in Paris, a total of four hundred aged Russians are cared for.

The night of the tragedy, victims

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soaked to the skin poured into the "Hermitage," and the care and love represented by these homes were turned towards their need. Twelve families were given emergency housing in the "Diana" and others were fed at a common table for weeks.

Members of the staff worked side by side with public officials throughout the period of the emergency, and the writer was sent by CIMADE to survey the relief needs and to help the director of the homes, Jean Durand-Gasselin. I visited the hospital, entered the disaster area several times, listened to the horror-stricken eye-witnesses, and helped in small ways to represent the sympathy of CIMADE.

Helped Place Volunteers

We channeled volunteers to the International Civil Service and aided the local pastor, whose parish of thirty families numbered several casualties. I preached in his church on December 13 and found the members soberly sustained by the prophetic promise of the birth of Christ.

I did not say so that morning, but I thought how we all live at the foot of a dam. For each of us the dam breaks one day and we are swept away. The only thing that lasts is the Kingdom of God and the hope which is secure in Jesus Christ, whose cross stands in the swirling waters of every broken dam.

Inquests and committees have studied the cause of the disaster in an effort to fix responsibility. Newspapers and other organizations have received about twelve million dollars in contributions for those who suffered so much so unexpectedly. The Protestant community raised over $25,000 spontaneously. The expression of fraternal solidarity has been symptomatic of the feeling people have for one another and their ability to imagine themselves in the place of another, with that person's sorrow.

Did Message Go Further?

But the message of Fréjus goes further. Do we have the same compassion for tragedies that occur less spectacularly and require attention over a long period of time? The outpouring of sympathy throughout the world was a sad reminder of how *little* sympathy is normally expended for the cold, the homeless and the poor who never make the headlines.

Psychologists might have an interesting comment on our reaction to Fréjus. The New Testament has an interesting one on our reaction to the family across the tracks—or across the ocean.

We must not detract from the tragedy itself. I shall never forget the soldier who sent for his wife and two children on Sunday after five months' separation and lost them all on Wednesday, or the couple who buried their four children in the same casket.

But to show what Fréjus means, we can remember the shipment of clothes sent by National Catholic Welfare from America to Fréjus. There were 60,000 suits of clothes aboard! The Head of Secours Catholique, Father Jean Rodhain, telegraphed Washington explaining that clothes received already would outfit the people of Fréjus for three hundred years and that the ship ought to go to Algiers, where one and a half million persons are dying in the cold. The clothes arrived early in January in Algiers.

The Lord Gave Us

THE Lord gave us sun, to give us light.
The Lord gave us stars, to shine at night.
The Lord gave us both night and day
So we could work, and rest and play.
Lord gave us food so we could eat.
To walk—the Lord gave us our feet.

LORD gave us eyes so we could see.
Lord gave us trees and the honey bee.
The Lord gave us our hands and arms.
Lord gave us strength to work our farms.
The Lord gave us every thing we've got—
A world of blessings—not an empty lot.

HE gave us schools for an education.
Lord gave us summer for a vacation.
The Lord gave us beauty in the spring
The Lord gave us the birds that sing.
The Lord gave us father, mother, brother
So we could love and help each other.

LORD gave us Love to behold and cherish.
Lord gave us life that shall never perish.
The Lord gave us woman. He gave us man.
The Lord gave us courage to work and plan.
These blessings and more He gives each day;
Let us humbly thank Him, as we pray.

—Brenda Patrick, age 12
Hazel Green (Kentucky) Academy

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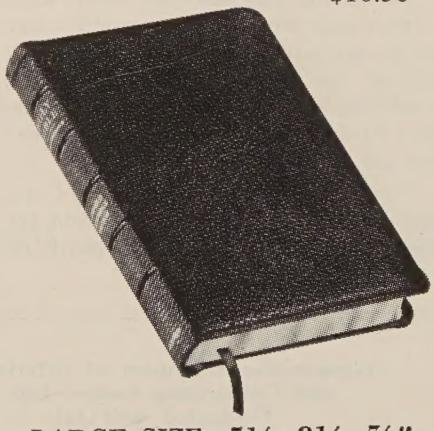

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Here and There . . . With *World Call*

Dear World Call Reader:

What does WORLD CALL mean? The World Call secretary of Park Avenue Christian Church, New York, *Dr. Lela Barton,* says, "It all depends on the point of view." In an excellent article recently carried in the church paper, Dr. Barton points up articles in WORLD CALL and what they could mean to the reader. "Yes," she says, "WORLD CALL could mean these things to you, but it most certainly won't unless you read it."

Then Dr. Barton asks, "And what if you don't read it? Does it make any difference to anyone but you?" She answers the question by quoting from a letter from the *Richard Dodsons,* missionaries in the Belgian Congo. They wrote, "Our copy of the September WORLD CALL has just arrived and we have searched the list of churches in the Ten Per Cent Legion but have found almost none of our churches in it. This letter will go out to about twenty-five churches—our seven links, our home churches, churches of friends and former schoolmates, and CWFs with Dodson groups. Of these we cannot find even five who have ten per cent of their members subscribing to WORLD CALL. This is very discouraging to us, and we feel partly responsible, though we do not know what to do about it. Everyone tells us how interested they are in Congo and in our work, yet they pass up the biggest and most regular way of hearing the news, that is, WORLD CALL, every issue of which has news of Congo."

Dr. Barton concludes her article with, "What does WORLD CALL mean? We owe it to our representatives at home and abroad and we owe it to ourselves to read this magazine." (I must tell you that Park Avenue Christian has qualified for the Legion for many years.)

Now of course, you read WORLD CALL. But have you ever felt, as Dick and Joy Dodson feel, that you may be partly responsible for whether others read it or not, or whether your church is in the Ten Per Cent Legion? You know, the satisfied customer is the best salesman a product can have. If you like WORLD CALL, tell others about it. Share your copy with those who do not subscribe and point out articles you think would be especially interesting to them.

Sharing your appreciation of WORLD CALL will interest others and will help your church qualify for a high rating in the Legion. Ten per cent of your resident members (as given in the current Year Book) subscribing to WORLD CALL is the minimum requirement, you know.

There is ample time between now and June 30 to reach and exceed this minimum. Of course, if your church is one of the many following the Every Home Plan, you do not have to worry about percentages. But, to be sure that everybody who is receiving it is also reading it, you will still want to be a walking, talking advertisement for WORLD CALL. There is something in it for every member of the family, and every family should have it.

Be sure that those who are interested in your church are not disappointed when they look for it in the list of Legion churches in the September WORLD CALL.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

Youth will be featured in the May issue of WORLD CALL. "What Youth Wants" is a theme to be discussed by two Disciple leaders. Other articles will appear on the subjects of education in the Congo, recruitment of missionaries, the camp and conference program, the rural church, and overseas union churches.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1959, to January 31, 1960, Compared with July 1, 1958, to January 31, 1959

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1958-59	1959-60	1958-59	1959-60
Churches	$1,276,622.56	$1,567,720.82	$303,403.56	$256,596.05
Sunday Schools	179,183.49	180,006.94	9,775.67	8,348.71
Christian Women's Fellowship	796,886.48	837,931.69	17,813.86	14,033.27
Guilds	24,667.59	25,717.26	697.56	1,223.50
Youth Groups	49,736.03	51,820.41	1,051.64	2,116.78
Children	5,188.78	4,637.68	1,637.12	1,839.93
Individuals	14,854.27	12,488.25	46,102.43	43,995.88
Blessing Boxes		5,404.98		
Grand Totals	$2,347,139.20	$2,685,728.03	$380,481.84	$328,154.12
CWF and Guild Totals	$ 821,554.07	$ 863,648.95*	$ 18,511.42	$ 15,256.77

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $338,588.83—14.426%
Loss in designated gifts $ 60,327.72—15.856%
*Includes Blessing Box Offerings

Last Column

A Morning Prayer

OH, God, for another day, for another morning, for another hour, for another chance to live and serve Thee, I am truly grateful.

Do Thou this day free me:
From fear of the future;
From anxiety of the morrow;
From bitterness toward anyone;
From cowardice in face of danger;
From laziness in face of work;
From failure before opportunity;
From weakness when Thy power is at hand.

But fill me with:
Love that knows no barrier;
Courage that cannot be shaken;
Faith strong enough for the darkness;
Strength sufficient for my tasks;
Loyalty to Thy Kingdom's goal;
Wisdom to meet life's complexities;
Power to lift men unto Thee.

Be Thou with me for another day and use me as Thou wilt. In Christ's name, I pray. Amen.

—*University Christian Visitor*

Church bulletin typographical errors were reported by Oren Arnold in his column in a recent issue of *Presbyterian Life:*

"The newly elerted officers will beet this evening."

"Primary Choir—'Away in a Manager'."

"Interlude for Prayer and Medication."

It is refreshing these days to find someone who is not overcompensating for his lack of ability or trying to cover up for his deficiencies. Seven-year-old Tommy was no mental giant, but he stoutly refused to harbor an inferiority complex. When someone asked how he was getting along in school, he replied, "I think I'm doing all right. I am the fastest one in the slow group."

—CHAPLAIN C. W. MCGEEHON
The Chaplain

Essential Burdens

The quaint grandfather clock was nearly two hundred years old. It was going before that shot which echoed around the world and opened the struggle which brought deliverance to this land. The clock's momentum came from a heavy weight, hanging by a double chain. It seemed a shame that it should have to bear so great a load, so we gently lifted it. At once the ticking stopped.

"Why did you do that?" asked the clock.

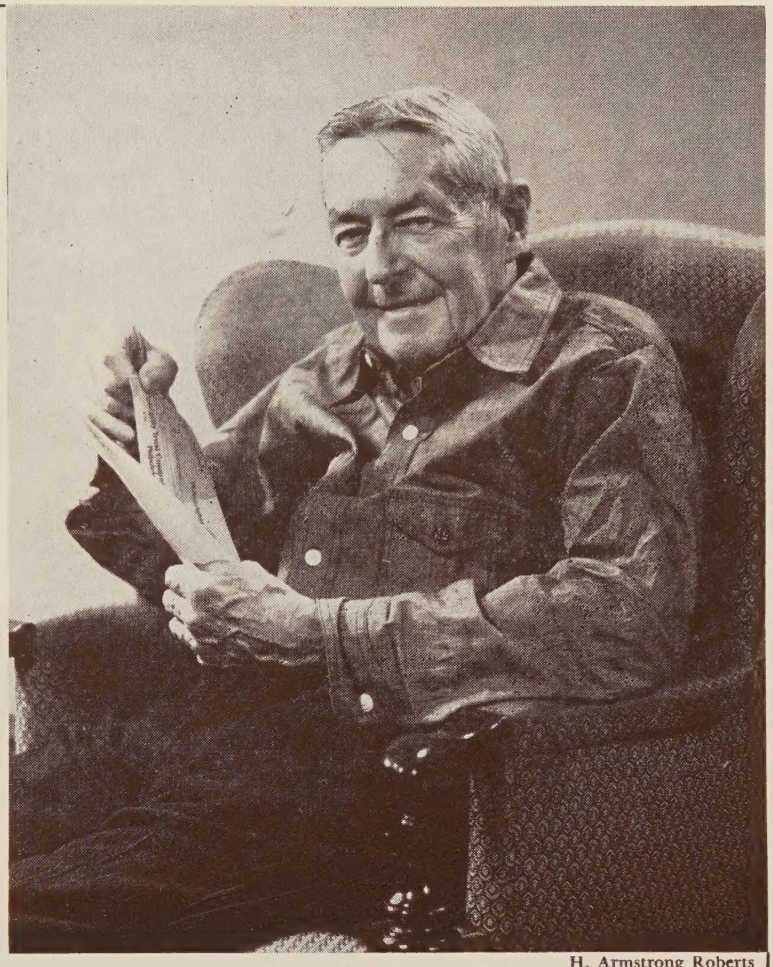
"We thought to do you a kindness," we replied.

"Please replace that weight; that keeps me going," said the clock.

The loads of life may have their essential purpose.

—J. W. G. WARD

MINISTERIAL AID



H. Armstrong Roberts

Not all aged ministers and missionaries are beneficiaries of our reserve Pension Plan. Some served prior to its beginning. They receive Ministerial Relief today.

Many others lacked sufficient salary, or church participation, to make even a minimum contractual pension possible. They are the recipients of Supplemental Gift Pensions now.

The resources for this expression of love from a grateful brotherhood, as well as funds for emergency relief for hardship and health cases arising among the ministry, comes from churches through Unified Promotion.

This is but one of the causes lifted up in the **Easter offering.** Will you share in it April 17th?

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The Light of Men

. . . the true light that enlightens every man was coming into the world—grace and truth came through Jesus Christ." (John I)

. . . the preaching of the Gospel, the establishment of the Church, the doing of Christian works to the ends of the earth depend upon the love and sharing of Christian people.

. . . the special offerings at Easter support the work of the many brotherhood agencies cooperating in Unified Promotion.

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